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Anniversary



1816

MARCH  
3rd.  
1906

1906

BIRD

3 March 1906

**Let's Combine**

Bent the grass blades to each other,  
Whispered each unto his brother,  
" Let's combine!  
Let's combine!"

Then the tiny blades upspring  
Sang these words with voices ringing,  
" See the fruit of combination—  
Emerald carpet for a nation!"

Once the stars said to each other,  
Signaling a far-off brother,  
" Let's all shine!  
Let's combine!"

At the word their lamps were lighted,  
And earth's wandering feet were righted.  
O, the power of combination  
For the world's illumination!

Said the ocean's drops all kissing,  
" Let not one of us be missing;  
Let's combine!  
Let's combine!"

Not the angry waves high tossing—  
Let us grant a swift, smooth crossing  
To the ships of every nation."  
O, the might of combination!

Said some dimes and dollars jingling,  
" In good work let us be mingling;  
Let's combine!  
Let's combine!"

Burn a hole within each pocket;  
Women's treasury, let us stock it,  
Prove the power of combination  
For the world's regeneration!"

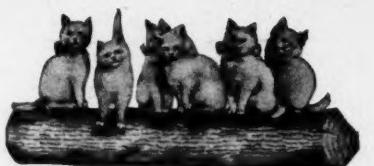
—Rev. Sarah L. Stoner.

We cannot have happiness until we forget to seek for it. We cannot find peace until we enter the path of self-sacrificing usefulness.—  
Henry van Dyke.

**Viewpoints**

Mr. H. H. Asquith, Chancellor of the Exchequer, said a good thing about the education problem of England, when he said he thought that the Ministry in shaping the inevitable new legislation on education, would like to hear more opinion from the parents and less from the priests, as to what the reforms should be.

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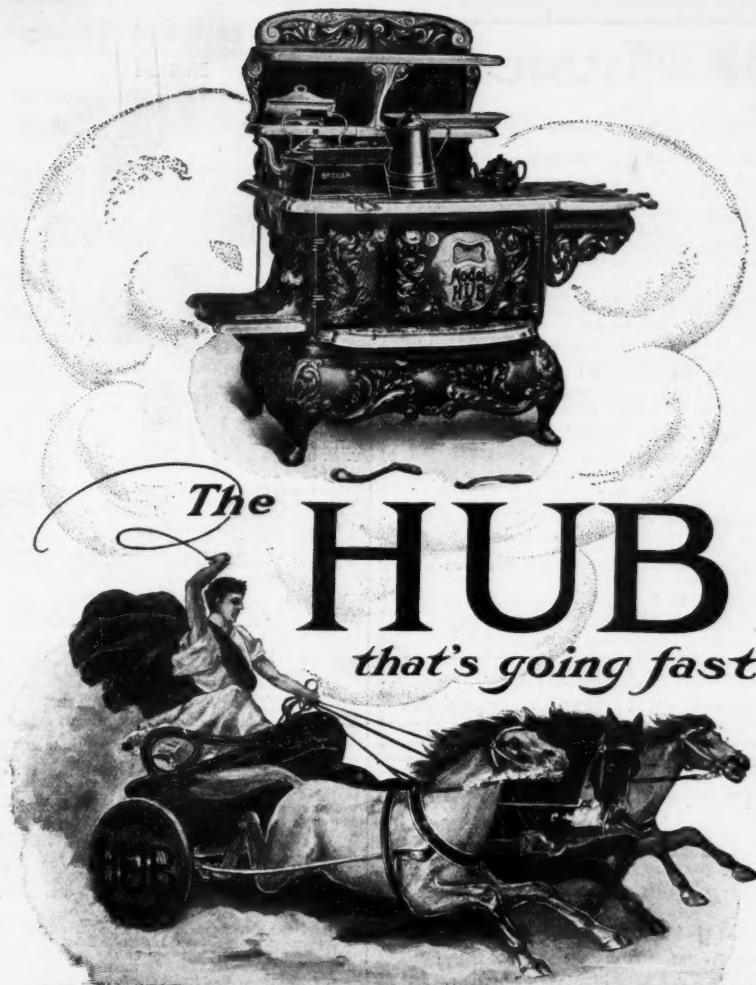
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Professor Steiner, a friend and biographer of Count Tolstoi, himself foreign born but today putting the stamp of his Christian character upon the youth of Iowa, spent last summer in New England and devoted much time to first-hand investigation of the foreign sections in the larger cities. His picturesque description of racial types and characteristics are set off by spirited words of admonition.

### Four Devotional Articles by Washington Gladden

In this little group of characteristic writings Dr. Gladden goes to the roots of the Christian life and offers helpful, concrete suggestions, the fruit of his own rich and varied religious experience. The titles of the four articles are:

Character Building  
Following to Know

Foundations  
The Homeward Way

### The Politics of Prairie View Sunday School.

A short serial story by Rev. Charles M. Sheldon, D. D. In the course of a few weeks the celebration of the completion of twenty-five years of state prohibition will begin in Kansas. During all his life in that state Dr. Sheldon has been a constant friend of this measure, which he considers a conspicuous success. This latest story from his pen centers about the enforcement of the law and the part which a manly and persistent Sunday school superintendent and his co-workers had in securing it.

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**Family Antagonisms.** By Caroline Benedict Burrell.  
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**Why We Do Not Send Our Children to the Public Schools.**  
By William Byron Forbush.  
**Mothers and Sons.** By Lucy Elliot Keeler.  
**Allowances—in Theory and Practice.** By Lily Rice Foxcroft.  
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### TWO WELL-DRAWN CHARACTER SKETCHES

**Gipsy Smith, the Famous English Evangelist.** By Rev. S. P. Cadman, D. D.

**Rev. J. H. DeForest, D. D., of Japan.** By Rev. Theodore P. Prudden, D. D.

The fact that Gipsy Smith comes to this country next autumn on the invitation of the Congregational National Council committee on evangelism gives timeliness to this delineation of him, as do the recent honors paid to Dr. DeForest to the portrait Dr. Prudden has drawn.

**Earning an Education.** By Agnes E. Ryan. These six chapters out of an uncommon career illustrate anew the truth so dear to American hearts, that where there is a will a way opens, despite the handicap of seemingly insuperable obstacles.

**The Greatest Mission Study Class in the World.** A description of methods employed and the result reached at Hiram College, Hiram, O. By S. T. Willis.

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**A New Lay Movement in Missions.** By Rev. James S. Dennis, D. D. An expert's characterization of the increasing opportunities in mission fields for lay workers.

**The Haystack Meeting, Its Background and Outcome.** By Rev. T. C. Richards. An illuminating and liberally illustrated article bearing on current celebrations.

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**The Student and His Sunday.** By Rev. S. L. Loomis, D. D. A careful discussion of a burning subject, embodying the personal opinions of a number of college presidents.

**Mrs. Laura E. Richards's book, "The Golden Windows,"** is widely popular, and its many admirers who wish for more in the same vein will be glad to learn that *The Congregationalist* is to publish several new Fables.

**College Students and Great Religious Movements.** By Rev. T. C. Richards. A thorough study of the Christian activity of students during the last one hundred years.

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and Christian World

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	The fifth week was spent in Connecticut, and was fully up to expectations. At New Britain a large audience greeted us in the afternoon, and in the evening the Congregational Club packed the chapel of Second Church. Many pledges were received and the whole region aroused. At Waterbury twenty-five ministers attended the conference and will carry the campaign into their churches. Bad weather cut down the public meetings, but a goodly sum was subscribed. Hartford filled Center Church in the afternoon, and the Congregational Club in the evening scored the largest attendance in its history. No pledges were received on the spot, but two checks were handed in, one for \$2,000, the largest gift yet received in this special campaign, and all the others who received our cards are yet to be heard from. Hartford bids fair to lead all the cities thus far. There must be people in other cities able and willing to make great gifts. God knows where such may be waiting us. The three cities register 192 pledges amounting to \$3,944. By mail we have received the past week 52 pledges amounting to \$697. For the special fund from Berkshire County, Mass., a gift has been received of \$100, making the Berkshire Fund to date \$1,220. The total from all sources is 1,574 pledges and \$38,109.96, the gain for the week being 244 pledges and \$4,641.	\$25,000
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# THE CONGREGATIONALIST

Saturday  
3 March 1906

and Christian World

Volume XCI  
Number 9

## The Religious Newspaper in the Twentieth Century

Ten years ago *The Congregationalist* celebrated its eightieth birthday anniversary in a double number. Its distinguishing feature was a survey of the religious, political, educational and social progress of the fourscore years of the paper's life by eminent students of history. That seemed the appropriate way to celebrate such a birthday, as the nineteenth century was coming to its close. Another decade has brought us into the opening years of a new century, and we mark our ninetieth milestone with forecasts of what this century is to bring forth for which Christians are praying and working. Seven recognized prophets in five denominations speak in this number in words as divinely prophetic as those of the Old Testament.

In the light of these utterances we seek to discover the mission of the religious journal in this new century. What shall it hold and proclaim, to what end shall it aim, what shall it expect to accomplish?

The future is in the past as the coming oak is in the acorn. We may not disown or dishonor the presence of God in his world as it has been recorded in human history. The future is the evolution of the past. The religious newspaper is first of all religious, and seeks to help men to realize the guiding presence of God in the movement of passing years toward the end appointed by his infinite wisdom.

The most conspicuous sign of religious progress which we see is the growing universal sense of God as in all living things, the personal supreme intelligence bringing to pass his own purpose in his own time. There is a voice of authority not limited to any past period of time nor confined to any one book. It is a living voice to living persons. Tradition alone cannot guarantee any dogma as truth. It must certify itself by a vital power which convinces the reason and sways the will. And truth, wherever it is recognized and whatever its apparent source, is orthodox, witnessing to the presence of God.

Jesus Christ in the Gospels is the true revelation of God to men. But he is better known now than when the Gospels were written, is himself more fully ap-

prehended and more clearly reveals the Father. Many things which he desired to say to his disciples, which they were not able to bear, have been revealed through the Spirit since then, and are now being revealed. It would be heresy to hold that his promise has been left unfulfilled, that his Church has not made progress in the knowledge of God beyond the records of the first Christian century. Her ideal Christ today is an ampler, nobler revelation of the Father than any known in the past, and the religious newspaper of this century is to record the larger vision of him.

The Bible is the record of the experience with God of men who lived nearest to him in their own times. It is not a complete, infallible revelation of God and it is not inerrant. It helps men to know God; it is not the final oracle which would set them free from the duty or deprive them of the power to know him more fully than he has yet been revealed. The Bible, as Dr. Gordon says, is the servant, not the Lord of the conscience. Our task is so to use the Bible as more clearly to interpret the voice of the Holy Spirit now speaking to men.

The church is not the final authority over the human soul, nor is it made authoritative by appealing to the Bible, for its interpretations of the Bible have so widely differed that it has divided into many branches, each claiming to speak correctly some portion of the Word of God wrongfully interpreted by other churches. The last century was a period of division into many denominations. This century is to be an era of co-operation and union of churches. Anxiety about correct definitions of doctrine is yielding to anxiety to improve the present welfare of human beings, of humanity. The righteousness which exceeds the righteousness of the scribes and Pharisees is the enthusiasm for living the life which Christ lived so as to allure and impel men in his name out from the dominion of sin which opposes his law of love and into Christ-filled lives. Therefore churches of different names are passing from toleration of one another into the fellowship which will make them more

effectively the renewing force in human society. They are growing more democratic, placing responsibility for their administration on all their members as a royal priesthood. No denomination has a monopoly of the truth. No denomination is acceptable to God which refuses to share with others the truth it claims to have unless they will take its name and come under its sway. Discipleship is coming to be measured by the ability and willingness of disciples to work together as brethren under the inspiration of the call of one Master to save men and to redeem society by filling it with his spirit.

The mission of religious journalism in this twentieth century is to discover and disclose the presence and working of God in all the life of men today, believing that he is in all nations and has given them all some knowledge of himself. It is to help men to realize the ideal manifested in Jesus Christ the Son of God redeeming mankind by bringing them into likeness to himself. It is to interpret the Old Testament, the record of the experience of a nation peculiarly conscious of God, and the New Testament, the revelation through Christ and his apostles of the ideal society, the kingdom of God, so as to bring men to learn of him and to bring his disciples into the fellowship of a conquering love for men that shall realize that ideal society.

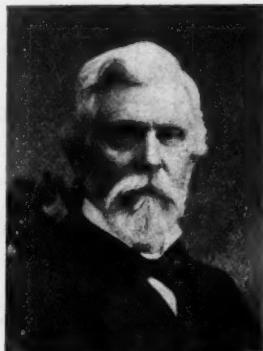
In brief, the mission of the religious newspaper, as it appears to us, is to lead the Christian Church, which has been a war maker in past ages, to be the peace maker for all the nations; to bring men of all classes and conditions to understand one another by bringing them into close and closer fellowship with the ideal man, Christ our Lord and Saviour, and to bring them to work together in the kingdom of heaven, the ideal society, for the moral and spiritual renewal of mankind. In this noble task *The Congregationalist* asks the co-operation of its friends and supporters that it may do its share worthily, overcoming all obstacles in a cheerful, prayerful, kindly temper trusting in God and confident of his ultimate triumph over all the forces of evil.



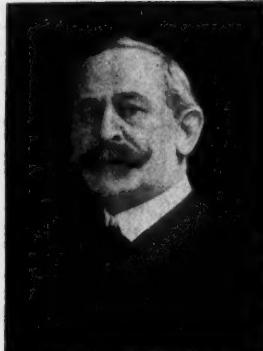
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## The Congregationalist

and Christian World

Congregational Sunday School and Publishing Society, Proprietors, Boston, Mass.

### THIS WEEK'S ISSUE

MARKS THE

### NINETIETH BIRTHDAY

OF

### *The Congregationalist* and Christian World

The Continuator of *The Boston Recorder*, founded in 1816 by Nathaniel Willis.

Some Editors and Associate Editors of the Recorder, Puritan, Etc.

SYDNEY E. MORSE (First editor)	1816-1817
NATHANIEL WILLIS (Founder and at intervals editor)	1816-1844
REV. R. S. STORRS	1817-1823
REV. DR. PARSONS COOKE	1840-1862
REV. J. E. WOODBRIDGE	1849-1853
REV. S. H. RIDDEL	1853-1858
REV. DR. E. P. MARVIN	1863-1867

Some Editors and Associate Editors of The Congregationalist

REV. H. M. DEXTER	1856-1889
MR. C. A. RICHARDSON	1856-1890
ELLEN M. STONE	1867-1878
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REV. M. D. BISBEE	1881-1886
HARRIET H. STANWOOD (now Mrs. C. B. Rice)	1886-1891
MARY BARROWS	1892-1894
MR. HENRY H. STICKNEY	1894-1900

### The Present Editors

REV. DR. A. E. DUNNING	1889
REV. HOWARD A. BRIDGMAN	1887
GEORGE PERRY MORRIS	1891
ANNIE L. BUCKLEY	1896
IDA E. KITTREDGE	1896
FLORENCE S. FULLER	1901
REV. I. O. RANKIN	1901

### List of Papers Incorporated in The Congregationalist and Christian World

Boston Recorder, Telegraph, New England Puritan, Puritan Recorder, Hartford Congregationalist, Boston Reporter, Christian Times, Congregationalist, Maine Evangelist, New Hampshire Congregational Journal, Christian Reporter, Western Independent, Christian Mirror.

## Event and Comment

ONE CONVICTION was expressed unanimously by the speakers at the largely attended meeting of pastors and laymen in Pilgrim Hall,

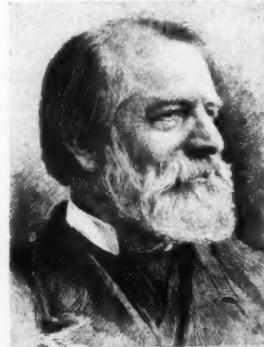
An Honorable Debt Boston, Feb. 19, in the interests of home missions. That conviction was that the debt of the Congregational Home Missionary Society is an honorable one, that it must be paid, and that it ought to be paid promptly. A revival of interest in the evangelization of our own country is at hand, is already begun. Whatever Christian work any Congregationalist is doing or encouraging others to do, the prosperity of that work depends on the healthy and vigorous maintenance of home missions. No one can wisely give to any cause for extending the gospel through the world until he has first given to this cause, for if this

that the situation is realized in many of our churches, which are gladly doing their part.

MOST CONSERVATIVE of the three great arms of government, the judiciary is the last usually to feel and respond to the ground swell of The Supreme popular movements, and is Court Speaks the last to adjust itself to new social ideals. The significance of the unanimous decision handed down by the Federal Supreme Court last week in the case of the Inter-State Commerce Commission *versus* the Chesapeake and Ohio Railroad is that it indicates that the nine men who make up our highest court have discerned the new national state of mind and have begun to respond to it.

Much of the evil attendant on the marketing of the anthracite coal supply of the country has been due to a practice which the court hereafter forbids, where not prevented by charter grants. Common carriers, it has been contended by the Inter-State Commerce Commission, have no business to engage in traffic in the commodities which they transport, especially if they discriminate between those who purchase. As the court says, the purpose of the act regulating commerce and preventing unjust and unreasonable rates was to secure equality of rates to all and to destroy favoritism, and "to this extent and for these purposes the statute was remedial and is, therefore, entitled to receive that interpretation which reasonably accomplished the great purpose which it was enacted to serve." The purpose of the act, the court declares, "was to compel the public agent to give equal treatment to all. Now, since by the mere fact of purchasing and selling merchandise to be transported a carrier is endowed with the power of disregarding the published rate, it becomes apparent that the carrier possesses the right to treat the owners of like commodities by entirely different rules."

should fail all the others would in time become weakened. The too long delayed reorganization of the Home Missionary Society is to be completed at the Oak Park meeting next May. It is important that all our churches should be represented in it, for it is to be the beginning of a new era of home missions. But it is no less important that this honorable debt should be paid before that time. That task can be undertaken at once, and putting the debt out of the way will be a long step towards the inauguration of the advance in home missions which will impart its impulse to all the world work of our churches. It is a definite, simple task—only that each one who would have a hand in the new work before us should send to the Home Missionary Society at once his contribution to pay the debt. The statement on another page shows



REV. H. M. DEXTER, D. D.  
Editor 1856-89

IT IS GENERALLY interpreted that this decision goes far to strengthen the status of the Inter-State Commerce Commission, even though The Decision's Congress should not pass any additional legislation, and that the position taken by the united court indicates clearly that a new era of interpretation of the Inter-State Com-



THE EDITORS OF THE CONGREGATIONALIST AND CHRISTIAN WORLD

(Beginning at the left) Rev. Albert E. Dunning, D. D., Editor; Miss Ida E. Kittredge; Rev. Isaac Ogden Rankin; George Perry Morris; Miss Annie L. Buckley; Miss Florence S. Fuller; Rev. Howard A. Bridgman, Managing Editor

merce Law with its underlying principles has come, an era much more aggressively hostile to monopoly. If this be so, then even those who insist most strenuously against leaving to the courts final revision in the matter of rates must find consolation in the thought. The Hepburn Rate Bill has been reported to the Senate in the form in which it was adopted by the House by an overwhelming vote. This forces open discussion on the Senate floor.

**O**UR MINISTER to China, Mr. Rockhill, cables that he is not expecting any serious trouble for Americans in China; and diplomatic and United States journalistic sources of information agree that the outlook is somewhat brighter than it was a fortnight ago, which accords also with reports from the missionaries to official headquarters in this country cabled recently. On the other hand, it is unwise to shut our eyes to the fact that China is in a state of ferment, with her future domestic development a matter unsafe to predicate. Her representative men, whether stationed in Europe, this country or at Peking, are speaking with a note of assertion and combativeness which, viewed from one standpoint, is most encouraging. The day of the Occidental, wielding the "big stick," in dealing with China is over. National self-conscious-

ness has arrived; well-armed and trained armies exist; able Chinese diplomats are on the ground in Berlin, London and Washington. Moreover, and it is quite as significant, the day of the political demagogue or promoter of selfish class interests in dealing with the Chinese problem in this country or in the British Empire is over. Our legislation acent Chinese immigrants hereafter will be shaped with vast momentous political and commercial policies in mind and not at the behest of Dennis Kearneys or Federation of Labor officials; and England's Liberal Ministry in dealing with coolie labor in the Transvaal will be less regardful of Jewish mine owners and more concerned with best British Imperial traditions.

**C**ONSTRUCTIVE insurance reform, not only in New York State, but throughout the country, is bound to come as the result of the report **Insurance Reform** and the new laws governing insurance respectfully submitted to the New York legislature last week by the Armstrong Investigating Committee. Messrs. Hughes and McKeen, counsel for the committee, not only did searching work as inquisitors, but they also have done thoroughgoing work as chroniclers and reformers; and whatever the outcome of the struggle for new and better laws in the Empire State legislature, in-

surance administration throughout the country sooner or later will be altered to conform to the broad lines laid down in this report.

**L**ACK OF SPACE forbids more than mention of a few of its striking recommendations, namely, that there be annual distribution of dividends in cash or to be applied in reinsurance or reduction of premiums; an annual accounting; clear and specific provision for the disclosure of all business transactions; full opportunity for direct and independent nomination by policy holders, who are to cast votes directly for trustees; prohibition of investment in corporation stocks, save those which are municipal; prohibition of all syndicate participations and purchases and sales on joint account; limitation of the new business of any one company to \$150,000,000 a year; absolute prohibition of political contributions; standardization of present and future types of policies; and increased power of inspection and control by the superintendent of the State Insurance Department. Sentiment favorable to much of this suggested new legislation is likely to be increased by the constant daily revelations of how far from purged the chief offenders among the companies in New York City are under their present management. If they go up to Albany



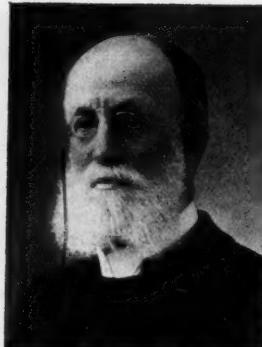
Rev. M. D. Bisbee, 1881-96



Miss Ellen M. Stone, 1867-78



Mrs. Sarah K. Bolton, 1878-81



Rev. Edward Abbott, D. D., 1869-78

FOUR FORMER ASSOCIATE EDITORS OF THE CONGREGATIONALIST

with their old-time lobby to fight against the coming revolution they will but increase the intensity of popular wrath.

**K**ING EDWARD VII.'S kind and suggestive references to coming reforms in Irish government, Mr. Bryce's official *Liberals in the Saddle* declarations with respect to coming constructive Irish legislation and the House of Commons' overwhelming rejection of an Ulster Tory's hostile amendment to the king's speech, have given much satisfaction to Irish Nationalists during the past week, and have made seem weak and futile Mr. Chamberlain's sneers and taunts. Moreover, the declaration by Mr. Asquith as to the Ministry's policy in South Africa with respect to prompt (as may be) ending of the Chinese coolie system; and the House's overwhelming indorsement of the moderate position outlined by him, also show that the new Ministry is in fighting form and not at all averse to putting itself on record at once on burning issues. The South African evil cannot be entirely abolished at once, but it can be lessened, and everything will be done to wipe out as soon as may be the quasi-slavery system set up at the behest of the mine owners.—The Duke of Devonshire, consistent with his past, refuses to follow Messrs. Chamberlain and Balfour in their flirtation with "protection" and will lead the free-trade Liberal-Unionists' "faction," which refuses to bow the knee. King Edward, long before he came to the throne, made known his friendliness for the Irish and his sympathy with their contention, minor if not major; and with his support, Sir Henry Campbell-Bannerman, the Prime Minister, will find his task very different from Gladstone's task with Queen Victoria on the throne, for she not only suspected the Irish, but Gladstone also.

**C**OUNT VON BULOW having introduced and the German Reichstag having passed a bill providing for a provisional commercial agreement between Germany and the United States

Germany's manufacturers doubtless came to see that it would never do to allow the Agrarian party to

force a conflict by which so much of Germany's food supply and raw material for her industries might be cut off; and, on the other hand, there are exporting interests in this country nominally loyal to the protective system which realize acutely the folly of so legislating with respect to the tariff as to shut our products out of German markets. Messrs. Blaine and McKinley in their last years spoke words of wisdom on this matter, which seem wiser as the years go by.

**P**RINCE ARTHUR, representative of the reigning family of Great Britain, last week in person formally presented *The Far East* the Emperor of Japan with the Order of the Garter, and honored with similar but lesser honors of the sort the leading military and naval heroes of Japan. Thus do the allied countries bind each other closer.—Japan's warning to China to suppress anti foreign uprisings will have some weight at Peking, though not as much as would have been the case twelve months ago. Chinese self-consciousness and self-assertion within that period have so increased that Japan, as well as the Occidental nations, is feeling the altered mood.—China and Russia still have formally to negotiate along lines laid down at Portsmouth, though in a way this matter has been settled by the new treaty between China and Japan. What China has granted to Japan she cannot give to Russia. Russian diplomatic skill at Peking just now is concentrated on clinching the conquest which Russian military forces by trickery have made in Mongolia and Chinese Turkestan. Russia's plans having been thwarted in Manchuria, she has simply turned her ram of aggression more surely at the heart of the Chinese Empire and more directly toward India. If either Japan, Great Britain or China assume that Russia has been estopped by the recent war, they live in a fool's paradise.

**T**HE PORTE faces a critical situation in Turkish Arabia, troops on the way having mutinied and an extraordinary Council of Ministers of State having been summoned to deal with the situation in Yemen. This civil war has been far graver in its aspect of late years than the world at large has appreciated, and latest reports show widened area of trouble.—The United States and Turkey are clashing over increased customs rates which

Turkey plans to impose, and which our Minister, Mr. Leishman, informs the Porte we will not consent to, at least not until after the Porte carries out its pledges respecting other matters made to us. International law establishes a nation's right to make its own customs rates.—The destruction by fire of the girls' seminary at Aintab, carried on under the auspices of the American Board, wipes out property worth \$10,000 and creates trouble for administrators of the Central Turkey Mission. Fortunately, the teachers and the seventy odd pupils escaped without serious injury or loss of life. Arson is not punished in Turkey, as it should be, especially if the property destroyed belongs to Christians.

**H**ENRY M. MOORE, who died at Northfield last week after eighteen months of pain uncomplainingly borne, rendered as a layman a far-*A Consecrated Layman* reaching service in behalf of the kingdom of God. His career illustrates what a man of the people with ordinary education can do for Christ through devotion to him of all the powers of heart and brain. We have had in New England few men in the last generation who have been the means of bringing so many other persons into the Christian life. Through magnetic platform speaking and tender personal approach he helped many. In the state and international organizations of the Y. M. C. A. he ranked with men like the late Robert McBurney and the present secretary, Richard C. Morse. Mr. Moore was retained at the head of important committees after he had passed threescore and ten. When Mr. Moody planned his Boston campaigns from time to time Mr. Moore shared his plans from the start and served as an efficient lieutenant in carrying them out. His numerous calls to other parts of the vineyard never made him unmindful of the claims of his own church, and the Franklin Street Church at Somerville, with which he has been so long connected, is among the chief mourners. He had a rare capacity for friendship and to him Christianity was an affair of week days as well as Sundays. There was a certain appropriateness in his rounding out his busy, fruitful life at Northfield, a spot as dear to him as any on earth, where for a year and a half under the discipline of suffering he has been ripening for heaven. Elsewhere in this issue one of his intimate friends reviews his life-work.



REV. J. P. GERRIE  
Canadian Correspondent



MISS FRANCES J. DYER  
Associate Editor 1881-97



MR. ALBERT DAWSON  
London Correspondent

### Some Birthday Toasts

If it is allowable for *The Congregationalist* to act as toastmaster at its own birthday party, we should like to ask the assembled company, while the after-dinner coffee is being sipped, to join us in toasting some of our friends and allies.

A toast to our predecessors. You builded well, and we who have entered into and continue your labors would imitate your fidelity and ask that a double portion of the spirit which animated you may rest upon us. Some of you have finished your earthly course and entered into your heavenly heritage, and some are still with us, if not of us; and it is still our pleasure to greet you occasionally in the onward rush of life, and always to be cheered and blessed by the renewal of the old-time intimacy. To all our predecessors then, from Nathaniel Willis down to the last who have left our company, as it seems, only yesterday, we propose this toast: May all that was best in your devoted service of the paper under different names, management and conditions be incorporated forever into its very fiber.

A toast to our fellow-workers in the field of religious journalism. We have sat with you in your sanctums, little and big, from the Atlantic to the Pacific; we have talked with you frankly with regard to mutual interests; we have gleaned much from constant perusal of your printed pages week by week. We salute you one and all, young and old. There is in no branch of journalism more able or conscientious men and women than are today engaged in producing religious newspapers. "Problems," did we hear you say? Surely, but they are the bugle calls that nerve us to action and put iron into our wills. "Opportunities," rather let us term them; for while the "everlasting reality of religion" persists, there will be a field and a mission for the distinctively religious journal. A toast to you then, brethren of the quill: May your reward for unremitting labor be the consciousness of touching many souls to nobler issues.

And here's to our contributors! This paper has been blessed with a splendid group of them all through these years. You have been uniformly patient and considerate. You have even received back rejected manuscripts with a smile, not of sarcasm, but of gentle acquiescence in our decision. You have given us, for a modest compensation, the best fruitage of your brains and hearts. What could

we do without you, O noble army of contributors? Through us those who have been stimulated and enriched by your words would convey their deep gratitude. We wish we might have given our readers the pleasure of seeing the faces in this issue of a larger number of you. But had we undertaken to print the pictures of all our valued occasional contributors, there would have been no room for other material. Here's to your health then, present-day contributors. May you continue to make *The Congregationalist* the vehicle of your choicest thoughts; may you realize that where one appreciative word reaches you ten are left unspoken.

To the many manual laborers engaged in making and distributing the paper, a toast. Missionaries would never go to foreign countries unless there were sailors; churches would never be reared for the worship of God unless masons and carpenters did their part. So the useful-

on the top floor of big office buildings, with the clatter of machinery often in your ears, weary sometimes with the monotony and drudgery of manual labor, we lift our hats to you and offer the toast: May you know by experience the truth of Browning's lines, "All service ranks the same with God."

And why not toast our advertisers? They are with us in large numbers in this issue, and, despite the fact that we have twice extended our originally generous schedule for this issue, some of those who wanted to be represented in this special number had to be denied admittance when they came at the eleventh hour. We frankly admit our debt to our advertisers. They make it possible for us to circulate a paper at a price within the reach of the average church member. We offer our advertisers from week to week the use of a paper that we believe is as carefully read by well-to-do, intelligent Christian people as is any religious paper in this country; and when they offer to these readers clean, fair business propositions, we welcome them as helpers in the work which we are trying to do.

Only one more toast, for the hour is growing late. This last one must be to our subscribers. We have been deeply touched by the numerous words of appreciation and congratulations that have been pouring in upon us during the last two months. In next week's issue we print some of these testimonials. We could easily fill ten times the space allotted with these unsolicited words of appreciation. Such an occasion as this draws us closer to the great family to whose members scattered all over the earth we undertake to minister week by week. Our editorial heart is large enough to go out to you, old and young, near and on the other side of the globe. "Lifetime" and "constant" readers many of you say you are, while some only recently formed an acquaintance with us which, we trust, will lead to permanent friendship. But all of you are our pride and our crown. No paper ever had a more loyal body of subscribers. We greet you with fond affection and wish we could take each by the hand and say, "Pray for us; believe in our sincerity of purpose; hold us to higher and still higher ideals." This final toast then to the loyal army of subscribers and readers of *The Congregationalist*: May they live long to watch and admonish us, to incite us to better serve them; and may their intellectual horizon be broadened.

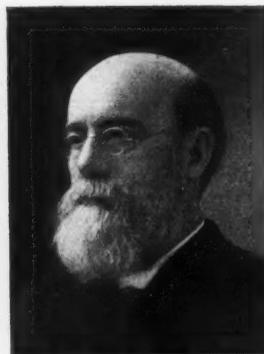


MR. MARTIN  
of the Conversation Corner

ness of *The Congregationalist* is dependent upon the faithfulness and skill of stenographers, clerical workers, compositors, printers, pressmen, electrotypers, binders and mailing clerks. We have watched you toiling at your desks, your fonts and your machines, and we count the paper fortunate in having had for many years so willing and efficient a force of allies. You are true fellow-laborers with us in spreading the gospel of righteousness, truth and peace. As in our mind's eye we see you in the basement or



Rev. T. T. Munger, D.D.



Rev. Washington Gladden, D.D.



Rev. John Watson, D.D.



Pres. W. J. Tucker

## SOME PRESENT-DAY CONTRIBUTORS TO THE CONGREGATIONALIST

their courage re-enforced and their zeal for Christ rekindled by every fresh visit of the paper, which to many of them, we are glad to think, has come to be an indispensable companion.

So before the lights are turned down and the echoes of the music have died away and the banquet hall is deserted, we offer these toasts to all who are in one way or another closely related to this paper. And if, ten years hence, some of us may have the happy privilege of gathering around the table for the centennial celebration, may there be then a golden record of a century of service rounded out with dignity and honor.

## Jesus as the Head of a Family \*

When we consider the years of our Lord's life which are not recorded—the years between the visit to Jerusalem at the age of twelve and the going forth to give his life to public service—we are shut up to the belief that they must have been spent first as the son and then as the support of the household of Mary in Nazareth. He was the eldest of a family in which we read of four sons and at least two daughters. He is called the Carpenter, as well as the carpenter's son. The disappearance of the name of Joseph suggests his death about the time that Jesus had mastered his trade. For him there were probably no years of adventure, no experiences of travel. He assumed at once the responsibility for bread winning and became the chief counselor of Mary for the upbringing of his brothers and sisters. So he passed through days of sorrow to that headship of a family which is the normal and most honorable work of man.

Was Jesus a good housefather? We must think so from the absence of reproach in what we know his neighbors said of him. Family quarrels are blazed abroad, but the world in its unconscious thought pays family peace the compliment of silence, as something only to be praised at funerals. What Mary and the rest thought of him is shown clearly enough in their effort to bring him home when the crowds were thick about him in his public teaching. To their eyes there must always have been something singular, unusual and unworldly about the life of Jesus, but they loved and trusted him.

\* Prayer meeting topic for March 4-10. Jesus as the Head of a Family. Mark 6: 1-6; John 2: 1-11; 19: 23-27; 1 Tim. 5: 8. His life from manhood to his public call. Was he a good and honest carpenter? How would he care for a family today?

Was he a good carpenter? Surely we cannot doubt it, though we may doubt that he was a hustling carpenter. From the beginning to the end there is an atmosphere of faithful endeavor, but never of haste or worry in his life. He was not eager to grow rich. And of his work it seems not too much to assert that, in a true sense of proportion and of the qualities and use of material, up to the limit of his opportunity it must have been done in the ideal spirit of art. He who used thought and language with such a sense of fitness and such unrivaled beauty of effect could not have been wholly insensitive to the qualities of the material in which he daily worked.

How would Jesus care for a family today? Would he think so lightly of the home sustainer's office as to sacrifice its opportunities to wealth or pleasure, to fashion or to listlessness? Was there no loving and patient intimacy between him and those children for whom he had become responsible? Are there no traces of the work of Jesus in what we read of his brother James, whose upright character won the regard of friends and foes?

In our labor that those whom God has given us may grow freely to their strength, in our perplexities and weariness, our renunciations and contrivings, our self-giving that the children of our homes may advance in wisdom and stature and in favor with God and man, we are walking in the way and may always count upon the intelligent sympathy of Christ. Wage-earner and housefather, son and brother, teacher and friend, host and guest, he was templed in all points like as we are and will not for a moment be forgetful of our need.

## Prize Offer

Wishing to enlarge the numbers of contributors to our Children's Department, as well as to stimulate those who are already writing for it, *The Congregationalist* offers a prize of \$20 for the best short juvenile story, not exceeding 1,600 words in length, suited to children from ten to twelve years of age, and a second prize of \$10 for the next best. The contest will be open until May 1, 1906. We reserve the right to publish at regular rates any manuscript submitted. No manuscript will be returned to the author unless postage is inclosed. Address Children's Department, *The Congregationalist*, Boston, Mass.

Many pastors read to their congregations on the last two Sundays the statement of faith approved at the Dayton Council. Some read also the platform of polity. Both these docu-

ments should be presented to every church in our denomination. They should be freely discussed in the midweek meetings. We should be pleased to receive information of the mind of the churches concerning these proposals.

## In Brief

We have tried to make this issue register current church life and movements, rather than those of former times, and would call attention to the articles relating thereto, including Mr. Thorp's on *The Church an Every-day Friend*, Dr. Mutch's on *Deaconesses*, Mr. Fiske's on *A College Fraternity in the Church*, and the *Calendar for a Small City Church*, by Rev. W. A. Dietrick.

We regret that the interesting letters of both our London and Canadian correspondents are unavoidably omitted from this number. They will appear next week.

In deference to the many inquiries which continue to come to us as to the accepted date of Easter, we again acknowledge that the date given in our Handbook is an error. Easter, this year, will be celebrated on April 15.

It is interesting to remember that Nathaniel Willis, the founder of the *Boston Recorder*, was one of the converts of that most devoted of pastors, Edward Payson of Portland. He carried over into his new enterprise the evangelical fervor of that prince of pastors, and we hope that something of its power is still to be found in the purposes of the paper after ninety years. There have been vast changes of thought and manners, but in this central wish and purpose there has been no change.

We are glad to introduce to our readers Dr. C. E. Wilbur, editor of the Sunday school periodicals of the Methodist Protestant Church, who on page 314 of this issue gives an interesting account of current drifts in the churches for which he speaks, and with which Congregationalists from this time forward are to be more closely allied. We expect to have at stated intervals from representative men in both the Methodist Protestant and United Brethren Churches articles that will promote closer acquaintance between us all.

Prof. A. C. Knudson of Allegheny College, Meadville, Pa., has been elected to the chair of Old Testament exegesis in the School of Theology of Boston University in place of Prof. H. G. Mitchell. It is supposed that his views of the world before Abraham accord with those of the bishops of the Methodist Episcopal Church, for his election must yet be confirmed by those bishops, who refused to confirm Professor Mitchell because some of his statements on that subject were objectionable to them. This appointment was made Jan. 8 and has been slowly oozing out as news ever since.

"Half an ounce of mother-wit's worth a whole pound of learning."

Its Forms of Expression in  
Theology, Ecclesiasticism  
and Action :: :: ::

## The Religion of the Next Ninety Years

What Will It Be and Do

Forecasts by Rev. Drs.  
Gordon, Jefferson, Gun-  
saulus, Clarke, Day, Nash  
and Coyle :: :: ::

This group of opinions touching the great subject under consideration represents men of weight in five different Christian bodies—the Baptist, Congregational, Episcopalian, Methodist and Presbyterian. On our editorial pages we comment on this significant symposium.

### Respect for Facts, Physical and Spiritual; the Eternal Claims of the Heart

By REV. FRANK W. GUNSAULUS, D. D.  
*President of Armour Institute, Chicago*

The religion of the next ninety years will reflect the presence and influence of the scientific method. It will revere a fact with more interest than it will seek to kill falsity, because it will know that the falsity will disappear by displacement. It will grasp with hooks of steel and with the warmth of a lover's hand every reality, personal or impersonal, which has been freed from misconception and is shown to be rooted in the heart of things. The scientific method will first of all make clear the fact as stated by Sabatier that "man is incurably religious." With all the assumptions to the contrary cleared away, the Church will go at the task of dealing with men religiously rather than ecclesiastically.

Her instrumentalities, more especially the pulpit, will not be sharpened for an intellectual achievement in a theological form so much as for the cultivating of the life whose juices are to the plant what the emotions and volitions are to character. The serious question asked by the charioteer will be this, "Is thy heart right?" Men will find that the connection between what they are and what they ought to be is made valid and transforming only when they love God with all their hearts. The most philosophical and rational thing that may happen in the space between heaven and earth will be the call, "Son, give me thy heart," and for the old reasons; first, that man believeth with the heart unto salvation; and secondly, that out of the heart are the issues of life.

The personality of Jesus will appear to be the fact which will graciously and gloriously capture and divinize

the heart of humanity. A good deal of our head work, which has not been done heartily as unto the Lord and has consequently left some headache, will be considered a work of supererogation. The churches which do not recognize the fact that the heart of humanity has been bought and paid for by Jesus Christ with love and that it will be delivered to him or it will deliver itself to him might as well be closed.

The labor problem will be settled more largely by heart-throbs than by head-throbs. To hearten humanity which is disheartened, and to cleanse the hearts of men who are evil, requires the same Christ. Some day, and soon, the Church in mere self-preservation will recognize that her imperial task is her most valuable opportunity. Another phase of the work thus reinspired and illuminated by the scientific method will be the education of the young toward a completeness of character. Schools have done much for the head in the past. The modern technical school does much for the hand, and it is scientific enough to work upon the principle that the hand will not do good work without the head and the heart.

The next step in human progress must be taken by men of religion, who alone may measure the circumference of the heart's range of influence; and these will find, after all readjustments are made in the study of the Bible and its higher appreciation according to the truer views of today, that tomorrow marks the new era for a civilization when the child's heart hears and answers the call of the child's Saviour.

### The Outgrowth of Provincialism; the Emergence of Social Righteousness

By PROF. HENRY S. NASH, D. D.  
*Episcopal Theological School, Cambridge, Mass.*

When one is invited to forecast the future of Christianity during the twentieth century, into his mind come the words of George Eliot, to the effect that prophecy is the most gratuitous form of error. And if they find a response in his own wholesome fear of substituting generalization for knowledge, he pays heed to them. But, after we have taken the warning to heart, it remains true that we believe in scientific forecasts of more things than weather. It is possible by putting together certain main facts and tendencies to lift to some extent the veil of the future, without taking our feet off the earth.

The first fact, blocked out with sufficient clearness for us to discern its nature and bearings, is that conception of the Scriptures which historical study is giving us. The bands of traditional opinion having been broken, the Old Testament is disclosing itself to us in its true character. It is the book of the nation. We are ceasing to take it as a body of infallible teaching in the field of doctrine or of inerrant predictions of future events. It is the book of the nation's experience and the nation's hope. The Old Testament is returning into its proper connection with history from which the doctrine of infallibility had detached it.

With the doctrine of infallibility goes the decline of ecclesiastical imperialism. For, if we are to believe the

Bible as infallible, we must, in order to be consistent, separate it from all other records of human experience. And then, if we value logic, we must have an infallible church to make Scriptural infallibility workable. But an infallible Church in its turn means a monasticized Church, a Church wherein the idea of the kingdom of God, the conception of the Christian consciousness as a creative social will, cannot be the controlling ideal. When, however, the doctrine of infallibility decays, ecclesiastical imperialism dies with it. The Churches become open-minded towards one another. All of them together become open-minded to the teaching of the Living God. Christianity takes up its social task as a part of the work of salvation.

This leads us to notice a momentous change. Formerly the questions on which Christians grew hot and lost their temper were questions of doctrine and discipline. But in our time the emotional center of gravity is shifting. Social questions are fast getting to be the burning questions with us all. We no longer speak without effort about predestination in the theological sense. Something more terrible than the foreordination of souls to damnation is confronting us. Can we contemplate, without sinking of heart, the possibility of social conditions which doom and damn little children to misery and hope-

lessness? doom and damn them before they open their eyes to the sun? Can we bring ourselves to look steadily at such conditions and call ourselves Christians? Shall we escape the terrifying situation by giving up real faith in the kingdom of God and fleeing to the monastery? Or, standing fast within our social duties, shall we, by means of a quickening faith in the Living Christ, banish both the aristocrat and the monk from the best society?

Finally, Christianity is just entering upon a great debate. The world has grown small. Provincial religions are becoming impossible. Provincial views of our own religion will soon become equally impossible. The law of give-and-take is forcing us to be neighborly with the world's religions as a whole, to learn what is true in them, in order to be sure of our right to assert the mastery of the Saviour, his authority over the heart of man. Now, in this debate sometimes called Comparative Religion, the most serious rival of Christianity is that sweet and urgent mysticism which has had its birth and breeding in India. It is one form or another of the deep and subtle Hindu faith with which we must settle our final account. And this task will surely force us to know our Scriptures more

deeply. The Old Testament is the book of the nation. The New Testament is the book of the kingdom of God. Our Christ, laying the foundations of the nation's unity and hope in character and sacrifice, leads us out beyond the false alternative of a narrow and passionate nationalism or a universalism which comes to its goal by the road of the mystic and the monk. He gives us the highest possible idealism. But it is an idealism which prizes hands and feet more than wings.

With these facts, either already shaped or taking shape before our eyes, we may venture to forecast the main tendency of Christianity during the twentieth century. Taking the Christ of the Gospels and the Christ in our hearts for our leader and guide, we shall give ourselves more and more to the upbuilding of a magnificent personal and social will making for righteousness. And, in straining our moral and spiritual powers to meet and satisfy so immense a task, we shall acquire the grace of forgetfulness. Letting slip some things which, without being aware of it, we prize beyond their real worth, we shall attain, scarce knowing how, to that blessed unity of spirit and community of toil and prayer and hope for which our souls yearn.

### Christ Larger Than Statements about Him; the Law of Love in Action

BY JAMES R. DAY, D.D.

*Chancellor Syracuse University*

There can be but one answer to the question, "What kind of religion will more and more take gradual possession of the world during the rest of this century?" That religion is the religion which Christ brought to mankind.

As Newton uncovered the law of gravitation, and as that law is becoming more practical in thousands of forms as men become more intelligent and the only changes of it are changes of application, so our Lord revealed to men a law of love and life, foreshadowed by the prophets and sometimes hinted by others, which has become the law of human regeneration and the force of moral action. It has been called by Paul "the law of the spirit of life." It leaves no room for any other because it fills and meets every need. It will endure as long as human nature is what it is. It never can be supplemented, as there is nothing left to be done when its work is completed.

It was revealed in one who was what it is. It was not declared by him simply as Newton revealed gravitation. It was he. He was what he taught. There therefore can be no one to come into his place, nor any cult to supplant his teachings. He was yesterday. He is today. He will be forever.

But the interpretations concerning Christ are the type or form given to his religion in different ages and by different men who profess to live and teach that religion. These change from age to age. That these interpretations have widely differed is plain history. That many of them have given way and yielded to advancing intelligence is true. That fuller knowledge of the Bible and clearer thinking have forced some theories out and given authority to others is a matter of record. That others must go all thinking people will agree.

No Christian Church has had all of the truth. Every such Church has had some of it. The sum of all, the consensus of the saving faith as held by the bodies of believers, will be the religion that will endure. And the ninety years before us will carry us farther up that summit and bring us to wider horizons of that promised land than have any nine hundred years that have gone before them. For these ninety years are to work with the cumulative force of every holy soul power that has come into the world since Christ, and they are to work with a light that is pouring out of a sky from which it has driven the darkness of materialism and the vapors and fogs of misapplied science.

Less and less are the bounds of religion to be set by

little minds who run to the Master and say: We saw one casting out devils and we stopped him because he followed not us. More and more religion is to be that form of spiritual and moral energy which casts out devils by any process. And the truth and vindication of the religion will not depend upon somebody who says it is true, but upon the casting out of the devils and the men it saves. We will not forbid anything that casts out the devils and we will not accept anything that does not cast them out. The best certificate of orthodoxy which a man can show will be a devil which he has brought out of a man or a community. That will show what his religion is.

What form it will take in the next ninety years no one can tell. Perhaps it will work in the modified forms that now are; perhaps in others. But the form that cannot carry this renewing power or that hampers it will be set aside by it. It is that which saves and lifts that men want. They will not retain a religion which they must save. They will have one that saves them. They will prove all things and hold fast that which is good for them.

The religion which *The Congregationalist* will carry to thousands of homes ninety years from now will be our Saviour larger than "the measure of man's mind," greater than the formulated statements of any philosophy, and without the limitations with which we made him of one peculiar fold or fellowship; to be the Friend and Redeemer of all men everywhere, of every race and color, on equal terms. It will insist that the cure of sin is Jesus and not theories about him. It will call the people back to the foot of the mountain, where was preached the greatest of all sermons, to learn his words of life.

Ninety years from now immeasurably more than now the world's practical religion will be the great spiritual and ethical truths which men in great numbers are discovering in the New Testament—that record of the truth revealed to the first Christians. Churches will be one fellowship and have their place by the efficiency with which they carry the knowledge of a religion for this world and for the next to all men—a cleansing, a burden-bearing, a hopeful religion. The working creed will be the thirteenth chapter of second Corinthians, which has its climax in the heart of Christ with which it closes, "Now abideth faith, hope, love, but the greatest of these is love."

### Reality, Simplicity, Service

BY PROF. WILLIAM N. CLARKE, D.D.

*Colgate University, Hamilton, N. Y.*

A layman of the Roman Catholic Church in France has lately written, "No authority can make me accept a dogma when it has no meaning to me"; and another, with the coming order in mind, "For us every demonstrated truth will be an orthodox truth."

Neither of these ringing words can serve as a watchword for the religion of the future, for one is negative and the other is incomplete; yet they both ring with the tone that is to be characteristic of that religion. They sound the honorable note of reality. When significance, not authority, is the test of acceptance, and evidence, not tradition, is the test of orthodoxy, truth will possess for the living soul the power that religion requires it to possess. And yet these are not new utterances that have still to win their way. They are words of the present time, already alive in the souls of a multitude of the sons of God. Much of the present unrest is due to the seeking after reality, with its abandonment of the unreal; and the eyes of hope are turned to the day when religion shall be understood to consist in a genuine life in the realities that are eternal.

But the seeking of reality in religion is no simple matter and no peaceful movement. We must not merely seek a religion that will be real to us, for the wrong thing may be real to us, and we need the right. But to inquire what ought to be real to us in religion, or to have meaning and vitality for our souls, is to open questions large and deep. An age that seeks reality in religion will have its strifes. True souls will not agree, and only through time and experience can the problem be wrought out. So the immediate future cannot be a calm and quiet period in the history of religion. The questions in hand are larger than many over which blood has been shed in the name of truth.

Slowly, however, we are becoming aware that the hope of reality does not lie just where we thought it lay; not in

the making of theological conceptions real to us so much as in making real to us the motives of spiritual life in God and the inspirations of holy endeavor. It is dawning upon us also that to save our souls is to save them into the service of God in Christ, who will use them for the service of mankind. The Christianity of the twentieth century must be a working Christianity, devoting its intelligence and religious power to the vast and complex present problem of humanity. This is the coming test of the faith in its large forms and operations—whatever lays hold of the problem of humanity, or any part of it, in the spirit of Christ is Christian, and whatever does not is not. And the spirit of Christ in men will prove itself large and strong enough to take hold of the problem of humanity, and the coming time will be a period of Christian power.

But who will be the working representatives of God in Christ is not to be determined by names and professions. It is not to be assumed that the so-called Christian people are the ones. That will be as it may be. "Not he that nameth the name, but he that doeth the will," is the Lord's man. In such time denominational questions of the old kind are nil, and the question, "Who is on the Lord's side?" is paramount. Churches will be left behind if they do not discern the will that is to be done, and men who do not bear the name will take their crown. Yet there is high hope for the Christian people in the fact that they are beginning to see what it is to work together, and to substitute the power of a common cause for the zest of their specialties. What they most need is a deeper sense of the few supreme divine realities. The more swiftly they learn the lesson of a simple and spiritual theology, a Christlike religion of love and help and a call from God to deal with the present problem of the world, the larger will be their share in the saving work of the twentieth century.

### More Cheerful, Hopeful, Brotherly, Aggressive, Free and Effective

BY REV. CHARLES E. JEFFERSON, D.D.

*Pastor Broadway Tabernacle, New York*

As the next ninety years will come out of the last ninety, the years that are coming will carry in their veins the blood and bear in their body the marks of the years which are gone. Religion is going to be what it has been, only more so. Certain notes will be fuller-toned, many buds will burst into blossom, various tendencies and forces will sweep onward toward a completer fulfillment. Ideas which have been recently operative will in the next ninety years do, if not their perfect work, at least a work larger than that done hitherto.

The idea of growth, or organic evolution, has already modified all existing systems of thought, it is destined to leave its impress on the religious temper. Religion is growing sunnier and more hopeful, and Christianity in the twentieth century will be more jubilant than it has been since the days of the apostles. The idea of the Divine Immanence, long working like a leaven, will go on leavening the lump of church life, bringing a new confidence and fresh courage to increasing numbers of those who fix their minds on things which are above.

Religion will be also increasingly altruistic. The importance of environment as a factor in the growth of souls is bringing to religious men a new sense of responsibility, and out of this awakened social conscience will come movements for the redemption of our cities on a scale vaster than any which the nineteenth century attempted.

The religious spirit will, it is safe to say, be progressively democratic, and every form of church government will show in its changing structure the growing power of the laity. Democracy has as yet been only a strong man getting ready to run a race, and in the

twentieth century long stretches of the appointed course will be covered. There will be a Christian socialism, the full dimensions of which we cannot now conjecture.

The growing sense of solidarity has already powerfully affected religious thought and action, and within ninety years many a dividing wall now massive will be leveled, and many a chasm now wide and deep will be no more. Religion is going to give itself with unprecedented devotion to the work of reconciling brethren who are estranged, and the Church of Christ entering the arena of international life will hasten the fulfillment of the dream of the prophet who declared that some day war should be no more.

Religion will be increasingly missionary in its disposition and movement. The last ninety years have witnessed the opening of all the doors of all the lands, and in the ninety years next coming Christianity will boldly enter in. We are coming to see that the missionary impulse is of the essence of the Christian life, and the triumphs of the past are as nothing compared with the victories which are to be.

A growing sense of responsibility for the world's life, coupled with a clearer vision of the magnitude of the task, will accelerate all the forces now making for church unity, so that we may expect within ninety years ecclesiastical federations and denominational consolidations of which our present-day endeavors after union are but dim anticipations.

Finally, religious thought will enjoy a freedom hitherto denied it. Since the Reformation era Protestantism has been handicapped by an untenable doctrine of Holy Scrip-

ture, which has produced in each generation a host of skeptics and filled the heart of many a saint with perplexity and misgivings. By the scholarship of the last ninety years the power of that conception has been forever broken, and clergymen hereafter instead of squandering time on questions incidental will be free to attend

to the one thing essential—God's revelation of himself in Christ. For two generations theology has been eclipsed by physical science, and the pulpit has been thrown into the shadow by the printing press, but before the century has run its course, both the science of God and the prophet of God will have come once more to their own.

### The Religion of the Spirit

BY REV. GEORGE A. GORDON, D.D.

*Minister Old South Church, Boston*

In attempting an answer to the prophetic question of *The Congregationalist* I am confronted by three fundamental difficulties. The first is that prevision is apt to be influenced by desire. Some one has said that our dreams are the shadows of our hopes. In this case prediction is only the reflection of illuminated and definite desire.

The second difficulty rises out of one's tendency to see in the future the expansion and vindication of one's philosophy of religion. The clear and confident thinker believes that he represents the future. As he is, so it will be. Are you a Calvinist? was the question once put to Henry Ward Beecher. The reply was: "Yes. That is, I teach what John Calvin would teach were he alive."

The third difficulty is more serious. Once, at a festive occasion in Boston, Phillips Brooks was introduced to speak upon Woman in the Twentieth Century. His opening remark ran something like this, When you put woman and the twentieth century together, you place in one proposition about as much dubiety as any sentence can well express. What would Bishop Brooks have said to the feat of the managing editor of *The Congregationalist*?

In spite of these difficulties I am bound to believe in three things concerning our American Christianity. The great faith in the incarnation will be a profounder and a more intelligent faith. The ideal expression of the moral life of God in Jesus Christ will be a deeper insight for our successors and a more precious possession. The universal expression in man of the moral order in the being of God will be held with a stronger grasp and a dearer regard. In the moral constitution of the race, and in the Supreme Leader of the race, men will more and more look for the expression of the moral being of God. God is light, absolute and infinite. Christ is the Light of the world, the Apostle from the Father of lights. His true disciples are the light of the world. This faith in God, in Christ and in the true disciples of Christ is bound to prevail.

The second assurance for the future concerns the spirit. The first expectation may be said to concern the philosophy of man's moral and religious being; the second expectation concerns the life of the religious soul. Beyond the perpetual necessity of the divine Spirit in

the beginning and continuance of the higher life in man, there are today, for thoughtful people, new necessities. More and more we crave the things that are certain. More and more we refuse to rest in the uncertain. And all things outside the verifying process of the religious soul are subject to uncertainty. The way in which Jesus came into this world, the miracles, the manner of the resurrection of our Lord are subject to debate. As time flies believers are farther away from that hallowed past. What actually took place then is the subject of belief, but in the supreme sense, not of certainty. Therefore we seek the Holy Ghost, the Comforter, the Lord and Giver of life. We take refuge in him. We know him as the clearness and strength of life itself. He is with us in the depths and on the heights, Soul of our soul, Life of our life. We do not deny the other things; we take them as they may command themselves to reason; but more and more we rest not in them but in the Holy Spirit. Here shall rest the greater and happier religious soul of the coming century. The peace of God is here, the certainty without the shadow of doubt, the confidence serene, unclouded, full of joy, the life that like the flight of the bird is far above the din and confusion of earth, beyond the reach of the necessary but sad strife of tongues.

The third expectation concerns the Bible. That Book has gone through the great process of criticism. The worship of the Bible, the subjection of the conscience to it is, for the educated man, no longer possible. In the best sense of that uncertain and perilous adjective, the Bible has become a natural book. It has ceased to be the Lord of the conscience; it has taken its place as the supreme servant of the conscience. And here opens a new epoch of power for the Word of God in the Bible. The God who speaks to men today spoke to the fathers by the prophets and in his Son. The wonder of that speech, and the wonder of the words in which it lives, must more and more win the veneration and love of the wise. Cleared of the impediments of the superstitions and senseless claims regarding it, the Bible will go forth in its own strength as the monumental utterance of the life of God in the life of a monumental race.

### Shortened Creeds; Gospel Propagandism; Altruism

BY REV. ROBERT F. COYLE, D.D.

*Pastor Central Presbyterian Church, Denver, Col., and Ex-Moderator General Assembly*

Looking out into the time to come I discern in the movements of religion a decided shifting of emphasis. Things extraneous and unessential will be put upon the shelf or eliminated altogether. Change of emphasis will, I believe, be the chief feature of religion as the twentieth century passes rapidly into history.

It will be manifest in the interpretation of the Bible. The stress will be laid, not upon authorships, but upon essences; not upon the literary vehicle, but upon the freightage it carries; not upon the letter, but upon the spirit. It will be seen that the Book does not stand or fall because of any human names subscribed, or any traditional arrangements, but only because of the truth it holds. It

will be seen that truth is truth whether enshrined in myth, or fable, or parable, or history, or prophecy, or what you will. With clearer vision men will perceive that the gem is the essential thing and not the wrappings in which it is conveyed; that criticisms and readjustments of the piping need not alarm us so long as we get the water from the everlasting hills.

This change of emphasis will be manifest in the Church. The stress will be laid upon fundamental agreements and not upon small and unimportant differences. Faith will be the thing and not the creedal forms of expressing it. The divine fire and not the ecclesiastical candlestick will be accentuated. Not the machine but the Master; not the

Seventeen Years in the Life  
of the Paper and the  
Denomination

## A Chapter of Eventful History 1880-1897

By Frances J. Dyer, Boston, Mass.

A Bird's-eye View of Men,  
Women and Events, by  
a Former Editor

[The life of *The Congregationalist* is so interblended with the denomination which it has so long represented that a leaf out of its own history will be, we think, of general interest to a wide circle of readers, especially those who themselves lived through the years described, which were fraught with so many noteworthy developments both in the field of theology and practical Christian service. No one is more competent to write such a review than Miss Dyer, who was herself an important factor in the paper all these years and who during that period, and subsequently as well, acquired a potent influence for good over many lives.—THE EDITORS.]

### THE PERIOD OF CALM

When crossing the Atlantic in the summer of 1880 to attend the Sunday school centenary in London, in company with Mr. C. A. Richardson and his daughter, he offered me a position on the staff of *The Congregationalist*. It is significant that this was the first Boston paper to invite women to be co-editors, although its proprietors were then all opposed to woman suffrage. The earliest incumbent was Ellen M. Stone who served from 1867 till she went to Bulgaria in 1878. When her successor, Mrs. Sarah K. Bolton, resigned I took her place, which has been filled without a break since 1867, only now there are three women editors instead of one.

In the retrospect of those early years a few impressions stand out with great distinctness. First is the appearance of the office itself in the old Congregational House. One room of moderate size was partitioned off in a way to make three small dens, one each for the editor-in-chief, Dr. Dexter, the managing editor, Mr. Richardson, and the literary editor, Morton Dexter. The office boy and myself were in the outer precinct. Into this "court of the Gentiles" callers came with perfect freedom. No elevator eased the ascent to this fourth floor. Not a typewriter nor a telephone, not even a roll-top desk was visible. What a contrast to equipments in the new building where the way to the editorial rooms is wisely made not quite so easy! After passing the "wicket gate" one must still run the gauntlet of a large clerical force, stenographers taking dictation directly or from a graphophone, others clicking away at typewriters, while one girl is kept busy

making telephone connection with the miniature world under this one roof.

The old-office, though destitute of these modern mechanical devices, is transfigured in memory by the thought of the long procession of eminent men and "honorable women not a few"—authors, educators, reformers, ministers—who came there during the early eighties. It was a liberal education for a young person just to hear their conversation. One of my first callers was John G. Whittier. With characteristic shyness he came up the back stairs for fear of meeting people the front way. We all gathered about him and the talk soon drifted to a discussion of Mulford's new book, *The Republic of God*. Not a word, alas, can I recall. I only remember that he made a beautiful distinction between Christianity and theology. Before leaving he was urged to write for the paper, but declined on the ground of insufficient time and strength. When reminded that his friend, Miss Larcom, was one of our regular contributors he said, with a bit of twinkle in the dark, deep-set eyes, "O, if thee has Lucy that is enough." A few years later the soul of the gentle Quaker poet withdrew

To finer audience, where the great dead are  
In God's republic of the heart and mind.

Another occasional caller who awakened a feeling of reverence was President Hopkins. It was easy to understand why the Williams students spoke of him affectionately as "Mark, the perfect man," for he was indeed "a veray parfit gentil knight." A frequent visitor from Andover was Prof. E. A. Park, the music of whose deep, impressive voice matched well his words of mingled wit and wisdom. Neal Dow, the "grand old man" of Maine, dropped in occasionally to discuss temperance reform.

In those days Bostonians did not "run over" to New York as seems to be the present fashion. New York came to us in the person of such preachers as John Hall, Theodore L. Cuyler, William M. Taylor and Richard S. Storrs, all contributors to *The Congregationalist*. The latter was the embodiment of scholarly dignity and it always sounded oddly enough to hear him and Dr. Dexter greet each other jovially as "Dick" and "Henry." Another New Yorker whose visits were hailed with delight was "Huntington" (Dr. Alexander H. Clapp), whose letters for so many years were a feature of the paper. He was not the slim, severe-looking youth here represented, but a man with snowy hair, bearing a striking resemblance, save the long beard, to Rembrandt's St. Paul. His wit rivaled Mark Twain's, but he had also a

depth of spirituality which gave power to both his public address and his private speech. And who that heard them will ever forget his prayers?

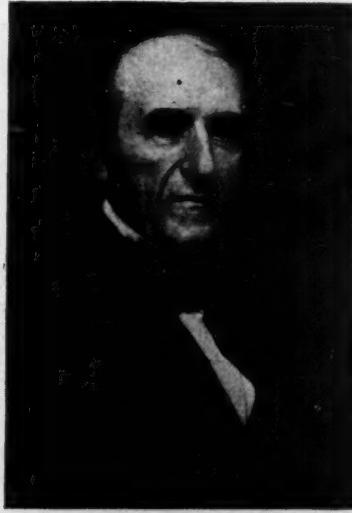
From the West came Frances E. Willard in her radiant young womanhood, and such men as the saintly Goodell, the stalwart Magoun and Dr. Simeon E. Gilbert, for many years the quiet, efficient Chicago editor. He also expounded the Sunday school lesson for a time.

In those days the most prominent figure on the lecture platform was Joseph Cook. Just as people now flock to Tremont Temple to hear Edward Howard Griggs, so crowds went then, every Monday noon, to listen to Mr. Cook. "Standing room only" was a common condition. Equally large audiences attended evenings in the Star Course, when he spoke on *The Seven Modern Wonders of the World*. In view of subsequent events, some of his utterances in the lecture on Self-Reformation of Hermit Nations were remarkable prophecies. Socially, too, he and his accomplished wife exerted a wide influence. At their afternoon receptions in their apartments on Beacon Street, one was sure to meet many distinguished persons. Visitors to Boston sought for invitations to this "gathering place of souls." A typical group one day included among others, W. J. Rolfe, the Shakespearean scholar, Lucy Larcom, Dean Gray and Professor Peabody of Harvard and Bronson Alcott. It was a year or so after the death of May Alcott, and when the talk happened to touch upon life beyond the grave, her father launched into an exquisite little discourse on immortality. At their house I first met Alice Freeman, then a professor at Wellesley.

The old form of the paper was about



LUCY LARCOM



MARK HOPKINS



EDWARDS A. PARK

four times its present size, of the variety known as the "blanket sheet," and wholly devoid of illustrations. Journalism was not then highly specialized. Juvenile and household periodicals were few. *The Ladies' Home Journal* had not come into existence. Therefore *The Congregationalist* aimed to supply good reading for the entire family. Of course the bulk of space was devoted to denominational matters. But there were entertaining stories for both children and adults, a column devoted to the farm and garden, market quotations, a diary of public events, and copious selections from the new books and magazines.

When I began my duties E. P. Roe's story, *Without a Home*, was running as a serial. It dealt with tenement house conditions and the opium habit and created a decided sensation. His popularity led a professor in one of our American colleges to write Mr. Andrew Lang and ask him to explain why Roe's books had such a phenomenal sale among really well-educated people. The request brought back this withering reply:

*Dear Madam: It is my province to judge of literature.*  
Yours truly, A. LANG.

"Pansy" was another favorite serial writer at that period. "Sophie May" and "Lynde Palmer" wrote for the children. Rose Terry Cooke, Rebecca Harding Davis and Elizabeth Stuart Phelps catered to the tastes of older readers. Mrs. Cooke's

imitable story called *The Deacon's Week*, first published in *The Congregationalist*, went through many editions and was translated into several languages. The principal poetical contributors, besides Miss Larcom, were "Susan Coolidge, Julia C. R. Dorr, Ray Palmer and Increase N. Tarbox.

Looking backward I realize what rich streams of influence flowed into my life from association with the choice spirits whom I met through my connection with *The Congregationalist*, or knew through correspondence. The atmosphere of the homes of its editors and constituents, where I was privileged to visit, suggests the lovely lines of E. R. Sill:

There is blest living here, loving and serving,  
And quest of truth, and serene friendships dear.

#### STORM AND STRESS PERIOD

Presently the paper entered upon what may well be called a storm and stress period. The recent agitation over "tainted money" was a gentle zephyr compared with the hurricane which raged more than half the decade between 1880 and 1890. It began with the celebrated Andover case and the trial of Prof. E. C. Smyth for unsound teachings on eschatology, a word quite new to "the average reader." Should some young Peterkin say to me:

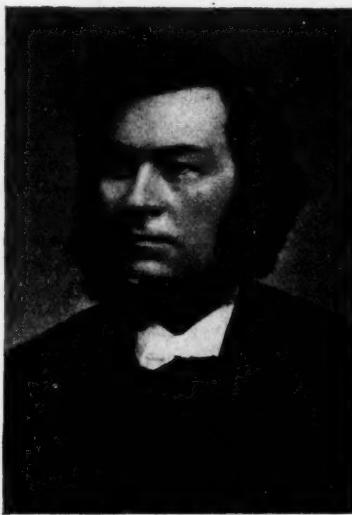
Now tell us all about the war  
And what they fought each other for,

I should be constrained to give old Gaspar's puzzled answer:

But what they fought each other for  
I could not well make out.

Solicitous lest candidates for the foreign field should be imbued with doctrines which were "divisive, perverse and dangerous to the churches at home and abroad," the American Board became involved, and there were stormy scenes at their annual meetings for several successive years. The air was electric with excitement. The installation of the youthful pastor of the Old South Church, George A. Gordon, was bitterly opposed. The vote of the council stood 31 to 29—a majority of only two in his favor. The secular papers took sides in the controversy. A New Hampshire religious journal made this comment: "As he is a very young man we may hope that he will grow away from the influences of Harvard College which have evidently had their effect upon his religious thinking." It is a far cry from that cold criticism to a recent characterization of Dr. Gordon in the *Transcript* as "in danger of becoming the most popular and best beloved pastor in Boston."

To the theological phases of that contest I was indifferent. What impressed me at the time, and what stands out most clearly in my memory, is the superb way in which men who had great interests at stake faced the situation. There is no denying that the very life of the paper was seriously threatened. Large sums were subscribed—on paper—to start a rival denominational organ. This fact and others even more discouraging were well known to the proprietors. What course did they pursue? It is no violation of confidence to say that in the editorial conferences this general policy was adopted: *We must make a better paper than ever.* If large space must necessarily be devoted to controversial matter they determined that the remainder should



WILLIAM M. TAYLOR

be filled with material that would challenge the admiration of friends and foes alike. Immediately the force of workers was enlarged. Dr. Dunning was called to the charge of the Sunday school department. Lucy Wheelock, then the foremost kindergarten teacher in New England, prepared Hints for Primary Teaching. Writers of national reputation were secured. Such eminent Americans as Schuyler Colfax, Dorman B. Eaton, Albion Tourgée, Presidents Noah Porter and D. C. Gilman, Benjamin V. Abbott and George E. Fisher discussed current movements in education, reform and politics. The late George E. Waring wrote on drainage and health, Prof. Dudley Sargent on physical culture. S. G. W. Benjamin, then United States Minister to Persia, sent charming sketches of life in foreign lands and Clara Erskine Clement furnished a series of art articles.

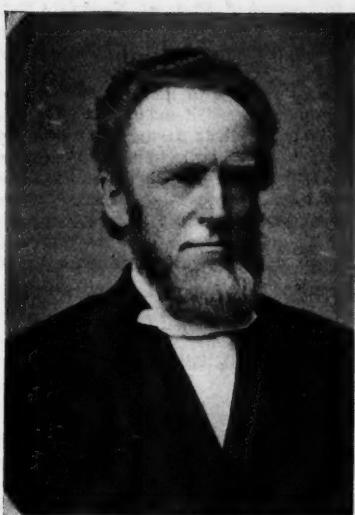
Two English divines, Newman Hall and Joseph Parker, helped to deepen the spiritual life. Two of the strongest religious writers here at home were Prof. Austin Phelps and Dr. A. H. Quint. The themes of the former were the solemn verities of life, duty, time and eternity. There was an intense seriousness in his writings which pricked the conscience. Dr. Quint wielded a different kind of pen. He began as an army correspondent when chaplain of the Second Massachusetts, but his later contributions, published nearly every



A. HUNTINGTON CLAPP



CONSTANCE L. GOODELL



RAY PALMER

fortnight up to his death, were full of ripened wisdom blended with sterling sense.

Prophet he was not; neither priest,  
But guardian and arbiter  
Of Pilgrim polity and law.

The department of poetry was re-enforced by the Goodale sisters, Harriet P. Spofford, Edgar Fawcett, Nora Perry, Katherine Lee Bates, Louise Chandler Moulton, also by two English poets, Philip Bourke Marston and Mrs. Maloch-Craik. Among the new writers for young people were Mary E. Wilkins, "Margaret Sidney," Hezekiah Butterworth and Bradford Torrey. There seems to have been an unusual number of brilliant women among the authors of that period. The names of Sarah Orne Jewett, Mrs. A. D. T. Whitney, Amelia E. Barr and "Marion Harland" appeared often as our contributors. The Home Department was organized and Mr. Martin started his unique Conversation Corner. Mrs. M. E. Sangster, already familiar to our readers, was engaged to give us all her work, in both prose and verse, except what was pledged to Harper Brothers. Mrs. Kate Upson Clark, then editor of a bright little household journal called *Good Cheer*, added piquancy by her articles on domestic matters and the training of boys, some of them being published later in book form.

No money was spared in trying to realize this ideal of the best possible family

religious newspaper. One renowned contributor, still living, was paid \$200 for a short story. Once I was sent to Arlington, armed with a \$100 check, to solicit a poem from J. T. Trowbridge. How genial and hospitable the old man was! He took me into the library and chatted pleasantly for more than an hour about books and authors. Later he brought the poem himself into the office.

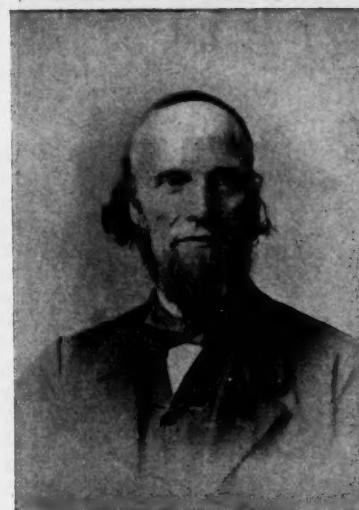
Thus the storm which threatened shipwreck only carried the paper into a broader sea of excellence and influence. No doubt the death of Dr. Dexter in November, 1890, and of Mr. Richardson only two months later was hastened by the anxieties and difficulties of this period. Far more deeply than the peril to their personal interests they felt the danger to the denomination, and nobly did they consecrate themselves to the preservation of its unity. To most of our readers these two men have passed into what Carlyle calls "the moonlight of memory." But those of us who held close personal relations to them will never forget the sweetness and generosity of Dr. Dexter's character, nor the marvelous patience and conscientiousness of Mr. Richardson. His life was keyed to Mary Lyon's ideal, "There is nothing in the universe that I fear but that I shall not know my whole duty, or shall fail to do it." The third member of the old firm, which remained unchanged for thirty years, W. L. Greene, shared the trials of his partners and was animated by the same spirit of the Master. It is cause for rejoicing that he still abides with us, strong and serene, a fine illustration of how one may keep "seventy years young."

#### THE PERIOD OF NEW ENTERPRISES

Meantime fresh young blood began to be infused into the denomination, chiefly through the organization of the Young People's Society of Christian Endeavor. In his recent historical sketch in the *Outlook* Dr. F. E. Clark, the originator of the movement, states that *The Congregationalist* was the first among religious papers to give it recognition. Generous space was allowed him from time to time to describe its inception and growth.

Earnest young men, mainly Congregationalists, started the first College Settlement in Boston. Under the inspiration of President Tucker of Dartmouth, then a professor at Andover, and the able leadership of Robert A. Woods, who continues to be its head worker, this new expression of social service attracted wide attention. "How to reach the masses" became the great rallying cry. Institutional churches sprung into existence. Berkeley Temple was the principal exponent of the new idea that the church should minister to the whole man. People came from afar to see its extensive network of activities and to inquire about its methods. Probably no minister carried on a larger correspondence, or was more in demand for addresses, than Dr. C. A. Dickinson, who threw his whole heart and soul into the enterprise, and permanently injured his health. The common phrase, "people's churches," then on everybody's lips, reminds me of the witty retort—I think by Mr. Puddefoot—"Pray what are the other kind?"

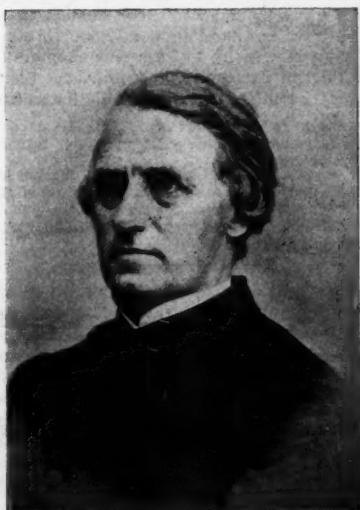
The spirit of the age was reflected in the older organizations. The Boston City



INCREASE N. TARBOX

Missionary Society began its famous Fresh Air work. The initial impulse was given by a simple query in *The Congregationalist* in the summer of 1879: "Have you helped anybody this week?" This led to gifts for sending poor mothers and children into the country, a form of beneficence which began with \$100 in 1880 and fifteen years later the contributions had swelled to over \$116,000. The Sunday school, too, was lifted out of old grooves by the help of Dr. R. R. Meredith's Saturday afternoon Bible classes, which were started in Tremont Temple in 1881. The house was usually packed, some being drawn by the novelty of his catechetical method. He hurled questions from the platform with the force of projectiles. In return he allowed the class to question him freely. Some one asked once, "How much does it cost to be a Christian in this age?" Swift as lightning and in a voice of thunder came the reply, "Just as much as in any other age—all you've got!" His skill and good-nature in suppressing cranks with "isms" to air always delighted the audience.

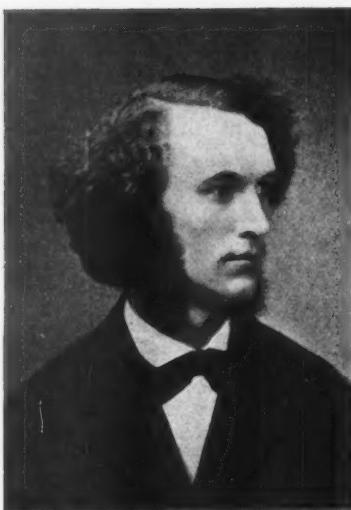
In keeping abreast with all this modern thought and activity it was inevitable that changes should occur in *The Congregationalist* itself. Dr. Dunning and Rev. H. A. Bridgman took the places made vacant by the death of Dr. Dexter and Mr. Richardson. In 1892 the paper adopted its present magazine form. In 1897 I re-



AUSTIN PHELPS



A. H. QUINT



HEZEKIAH BUTTERWORTH

signed my position to my capable young assistant, Annie L. Buckley, conscious that she would enter into a heritage that had crowned my early womanhood with blessings innumerable. So "the old order changeth yielding place to new," but let us

Rejoice that man is hurled  
From change to change unceasingly,  
His soul's wings never furled!



J. T. TROWBRIDGE

### The Tsilkas at Work in Albania

Letters have been received from Madame Tsilka, Miss Ellen M. Stone's companion in captivity, and her husband, Gregory M. Tsilka, now at their old work in Kortoba, Albania, Turkey in Europe. They had been absent from their posts for more than two years lecturing and preaching in America. Prior to their visit to America and before Mrs. Tsilka's experience in captivity, they had attempted to establish a school for girls and a school for boys. Although there was great opposition on the part of the people, a girl's school was successfully begun and during the absence of Mr. and Mrs. Tsilka was continued under the direction of trusted helpers.

Since returning to Albania the Tsilkas have found a remarkable change in the attitude of the people and Mrs. Tsilka writes: "In the providence of God it seems as though the psychological moment for evangelizing the people of Albania had come." "People are dissatisfied with the old religion and anxious for something better; the welcome accorded us has been most cordial; we are constantly confronted in the streets by both boys and

parents asking us to take them and teach them; people are anxious for us to secure a suitable place for a boys' school; they are even willing to help us to do so; before we left for America no one would sell us property and instead of coming to us, boys and parents jeered at us and often disturbed our services; this is all changed now and we are daily receiving great blessings in our work."

Both Mr. and Mrs. Tsilka received training for their work in America. Mrs. Tsilka is a trained nurse, having graduated from the Presbyterian Hospital in New York City after

the full course of study at Northfield Seminary. Mr. Tsilka was trained under the American missionaries in Albania and then at Union Theological Seminary. They are peculiarly qualified to build on lasting foundations and their spirit and enthusiasm is such as to convince their friends that deep and broad foundations for redeeming the people of the Balkans will be laid by these native but American-trained workers. It is the hope of many of their friends in this country that some generous contributions may be made towards permanently establishing their work.

H. A. M. B.

### A College Fraternity in the Church

BY REV. G. WALTER FISKE, AUBURN, ME.

Not the "sporty" kind, but the fraternity of the better sort, whose helpful comradeship the college man remembers, so long as he lives, as among the pleasantest associations of his life. Just a family of congenial brothers, with common aims, ideals and tastes, and a spirit of mutual helpfulness that doubles the efficiency of college life in the making of manhood.

Many a minister has missed this intimate sympathy and fine camaraderie during the early years of his ministry, when the memory of college days is still bright and lingering. And many a minister in his growing interest in the young men of his parish—so shy of prayer meetings and conventional piety—has doubtless wished that he might get as close to them as in the old fraternity days! But why not? What hinders a "fraternity" in the church as well as in the college? There is nothing to prevent it.

The pastor of High Street Church, Auburn, Me., after missing the congenial fraternity life for ten years since leaving Amherst, decided a year ago that this was just what he and his young men needed. The result was Alpha Chapter of the Pilgrim Fraternity, a semi-secret, elective, fraternal order with an original and unique ritual for use in the "fortnightly trysts"; also an initiation ceremony exemplifying the principles of the fraternity in a manner now humorous, now dignified and impressive. The general purpose of the organization is thus briefly defined: ". . . a Pilgrimage toward ye Goal of Christian Manliness: ye three-fold Life that makes a Man, in Body, Mind and Spirit; for better Service of Ourselves, Our Fellows and Our God."

The details of the plan were worked out carefully with due consideration of the needs and wants of modern young manhood, and the obvious demand for congenial comradeship shown so emphatically by the eagerness of young men to join the secular fraternal orders. These modern Pilgrims met as in old Mayflower days and drew up a "Pilgrim Compact" (adapted from the historic Mayflower Compact) to "covenant and combine themselves together for ye furtherance of ye ends aforesaid." The badge of the order is an attractive triangular design in gold and blue enamel, inscribed with Greek letters symbolic of the watchword of the Pilgrim on his pilgrimage. The ritual throughout is quaint, with an old-time flavor and expression; but the practical work at the "trysts" is quite up to date. The development of the "three-fold life that makes a man" involves the culture of physical, mental and spiritual young manhood, under perhaps the best possible auspices, a virile, healthful, masculine environment, and under the hospitable roof tree of the church. There is always a frank recognition of the spiritual as an essential element in manhood—but not much talk about it—and the opening ritual includes brief devotions led by the "Seer" (the chaplain), while the members reverently stand. Then follows a variety of exercises to cultivate speaking and quick thinking, for mental discipline; and the tryst closes after a brisk class drill with dumb bells

and single sticks. The latter is conducted by one of the Bates College boys, several of whom are members of the Chapter. Discussions of live questions of political or scientific interest, snappy debates, reports on matters of useful information, a mock town-meeting (quite a novelty to the city boy) and, best of all, the rigid discipline of "spot-cash speaking" *extempore* on a drawn subject, are among the program varieties.

Now and then an evening is spent socially, with music provided by the fraternity quartet, an initiation and light refreshments, or a more elaborate supper, prepared and served by the fellows themselves, without a woman in the building. What if once the coffee had to be flavored with the oyster stew in place of the forgotten cream! Never coffee tasted better. After the formal tryst is ended, there often follows a half hour of close comradeship around the open fire in the chapter room, and, as in old Amherst days, congenial spirits watch the flickering embers, with a fascination enhanced by the newest stories, or the sober talk of the week's work and the joys and troubles of the common life, made all the holier by the heart-to-heart fellowship within the charmed circle.

This has been the story of a year past, the results of which appear in as fine and loyal a set of fellows as ever stood by a minister, the majority being members of the church. In fact, it was too useful a plan to keep, and Beta Chapter has been organized in Portland, a third in Lewiston and correspondence indicates others soon. The uniqueness of the plan lies not merely in its ritual and its secret elements, its novel adaptation of the Pilgrim motive and its triangular symmetry in development; but especially in the fact that it appeals to the older boys on the verge of manhood, in college, high school and business, a period when "boys' clubs" no longer interest, but when the growing manliness gives a great opportunity to a pastor willing to use it and to live with his boys.

Alpha Chapter issues an attractively printed and engrossed Compact (charter) to such "well-conditioned and excellent gentlefolk" in other cities as may desire to form new chapters of the Pilgrim Fraternity, and prove for themselves the truth of Lowell's stimulating words:

'Tis as easy to be Pilgrims as to sit the idle slaves  
Of a legendary virtue carved upon our fathers'  
graves. . . . We ourselves must Pilgrims be,  
Launch our Mayflower and steer boldly through the  
desperate winter sea,  
Nor attempt the Future's portals with the Past's  
blood-rusted key.

The recent dismissal from the army of numerous young officers convicted of drunkenness is said to have had a bracing effect on the service at large. To aid in converting any in the army and navy who may need conversion to belief in alcohol as a deprecating factor in professional efficiency, Dr. Lung of the Navy, now assigned to the White House, has written and sent forth a valuable pamphlet, which it is believed, not only reflects his own, but the President's views.

## Religious Journalism Past and Present

**Changes in Methods and Ideals. A Few of the Interesting Personalities**

BY GEORGE PERRY MORRIS

If the earliest prospectuses and salutatory editorials of religious journals in this country are scanned, the reader will be impressed with the catholicity of spirit shown, with the restrained sectarian note where it exists at all, and with the proprietors' and editors' profound conviction that through the printed page the gospel might be scattered far and wide, ministers and laity might be stimulated to greater works of sacrifice and Christian loyalty, and the Kingdom the more speedily brought in.

But in the course of time, as the press became an adjunct of the Church, as sectarian rivalry increased, as theological differences became more acute with the beginning of the Unitarian controversy and with the clashing of Arminians and Calvinists, Evangelicals and Universalists, the tone of the journals became more belligerent, the portion of space devoted to "isms" was greater, and the editors were chosen with due regard to their polemical powers. This spirit of strife and polemicism waxed as the financial resources of the laity increased, so that not only did Arminians and Calvinists, Evangelicals and heterodox enter into combat, but groups within each body felt it incumbent to have journals which represented their particular shading of orthodoxy or liberalism. Moreover, groups within a given sect and certain localities felt that they must be represented journalistically, and hence it is that during the fifty years following the beginning of religious journalism in this country, its history is not one of irenics but polemics, of theology rather than religion, of exercise of personal authority by sectarian "papal editors" rather than one of display of enterprise in collection of news, of dispassionate comment on the spiritual and ethical significance of world happenings, and moderate, decent denominational propaganda. That there were signal exceptions to this broad generalization is admitted; but broadly conceived and stated, it will stand.

During the past decade or two, partly because of altered business conditions affecting the income and life of religious journals, but more because of a waning interest in theological polemics and in sectarianism as such, and also because of the death of many of the old warriors and

with them of their type of "personal journalism," a decided alteration in ideal, tone and breadth of view and treatment of contemporaries, has come to pass both here and in Great Britain, a change which while it may not be satisfactory to some is considered by others a very marked gain.

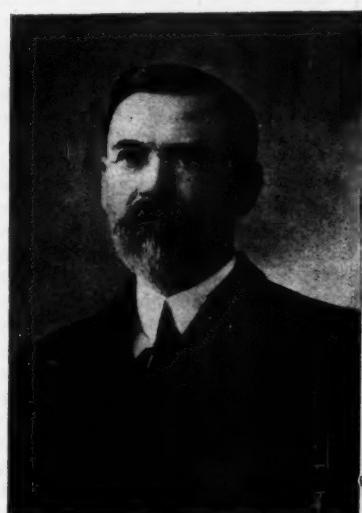
It is a somewhat melancholy experience to go over the files of even the best of the religious journals of the first half of

age editor" "speaking with authority" which has been referred to, has gone on contemporaneously with a similar movement in so-called "secular journalism," where, as was pointed out in an earlier article, the day of great commanding personalities like Greeley, Dana, Bowles, Godkin, Raymond, McClure, Childs and Prentiss, has passed. This process also has been contemporaneous with a decided waxing in number and prestige of "giants of the pulpit," far famed, who dominate cities and sections by their conceded superiority; but both in pulpit and in sanctum it has been accompanied by a higher degree of serviceability to the constituencies concerned, on the informational if not on the inspirational side; and it tells of a process of filling up of the valleys rather than a lowering of the peaks.

Scanning the horizon of religious journalism today certain persons for various reasons stand out more distinctly against the sky than others. Not always because they are men who dominate their journals but always because they use them in vigorous or skillful ways.

Conspicuous among the elder men of the profession, is Rev. Dr. James M. Buckley of the *Christian Advocate*, New York City, first elected editor in 1880, and six times re-elected, at intervals of four years, by the General Conference, of which he is one of the major personalities at every session. He is unsurpassed as a debater and as an acute protagonist of a cause, his success both with the spoken and with the written word, as an advocate, constructive legislator, and trenchant, thoroughgoing, dissector of men and themes being unique in the history of his calling. Balzac could be eloquent with pen in hand, but was dumb and stupid in conversation. This man is at home answering the questions of a Chautauqua assembly, or challenging the ruling of a bishop, or writing a character study of a world figure like Gladstone, or exposing the iniquities of Mormonism, or revealing the meaning of Spiritualism and hypnotism, or advocating a far-reaching modification of polity, or defending the doctrine of the deity of Jesus.

Indeed, for versatility, range of encyclopedic knowledge, tenacity of memory

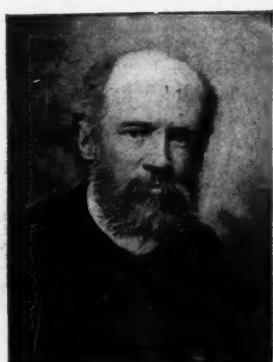


SILAS MC BEE  
Editor *The Churchman*

the last century and see how sure their editors were about many things concerning which we freely admit our ignorance or our indifference, and to read in the biographies or autobiographies of those whom the world now sees were its greatest spirits of those days, how censoriously they were treated by the conservative, ecclesiastical "machines." You will find them named and described if you read the biographies of Robertson, Maurice, Stanley, Drummond, Robertson Smith, Bushnell, Beecher or Brooks.

There were, however, men of the older régime, who by their personal flavor as contributors of chatty letters or brilliant comments on affairs of the secular as well as the religious world who merit remembrance at such a time as this when the past is being recalled. Dr. S. I. Prime's Ireneus Letters in the *New York Observer*; Dr. Theodore L. Cuyler's Under the Catalpa department in the *New York Evangelist*, Rev. Henry M. Field's letters as well as chatty editorials in the same journal; Rev. F. R. Zabriskie's admirable letters in *The Congregationalist*, Rev. Dr. Lyman Abbott's contributions to the *Christian Union* under the *nom de plume* Laicus, and Rev. Dr. Gray's brilliant paragraphing in the *Interior* which were read by a youthful mind with avidity and profit as the best type of personal journalism, still abide in memory with a distinctness of impression which forces one to wish that "personal journalism" of an equally good type existed today.

The elimination of the "great person-



REV. J. M. BUCKLEY, D.D.  
Editor *Christian Advocate*



AMOS R. WELLS  
Editor *Christian Endeavor World*



JENKIN LLOYD JONES  
Editor *Unity*



REV. CHARLES PARKHURST, D.D.  
Editor *Zion's Herald*



FRANK W. OBER  
Editor *Association Men*



CHARLES G. TRUMBULL  
Editor *Sunday School Times*

and a habit of thoroughness in investigation and clarity of elucidation of whatever he sets about to know or expound, he has had few equals. He sometimes fires off his breech-loading rifled cannon when a plain army musket would have done just as well, and he sometimes fires the musket when the cannon is woefully needed. His conservatism is as varied as it is marked, and if he could find an American Hugh Price Hughes for assistant who would interest himself in the social aspects of Christianity and help lead American Methodism out into the pastures of religious democracy in which English Wesleyans are once more beginning to stray, it would be a good thing—for him and for the *Advocate*. But even with his limitations, he remains a large figure both in journalism and in Methodist history.

There came up out of the South in 1896 to the editorship of the *Churchman* a liberally educated layman, religious in atmosphere and reforming in temper, by name Silas McBee. Loyally backed by the owners of the journal, he has broadened and invigorated it and enhanced its worth. He is a man's man, one who appeals to virile men like the President of the United States and Emperor William of Germany. To one he is a frequent adviser and informant, and to the other, last summer, he was a frank commentator on the affairs of the world—including Germany. His ecclesiastical horizon not only includes the "sects" which so many Episcopalians despise or affect to despise, but the ethnic faiths as well. Foreign missions have no stancher friend in the country than he, and to his persistent exposure to his constituency of what their record as givers was and to his exhortation as to what it should be, is due more than to any other thing the recent stride the Protestant Episcopal Church has been making in extending Christianity on foreign fields.

Mr. McBee has the social conception of Christianity, a catholic test of inclusion in the church, a longing for Christian unity, and a spirit of brotherliness toward non-Episcopalians which makes him a conspicuous, vital figure in the general movement now under way in this country, as well as in Canada and Australia, toward unification of the Protestant forces. For he summons to the great work and ideal a body of Christians who will have to concede more than others when all are made one.

His disregard of consequences, personal or professional, when he sees an evil to be attacked, or a bishop to be called down,

or a prig to be humanized, or a wicked rich layman to be rebuked make him admired by those who like courage in journalism; and last, but by no means least, his mediatorial work between the New South and the New North, interpreting the one to the other, gives him a place among useful patriots of high rank.

Of special journals appealing to a large but clearly differentiated group of readers, the *Christian Endeavor World*, formerly the *Golden Rule*, has international circulation and repute, its marked betterment during the past decade being due to Mr. Amos R. Wells, who, while a versatile, suggestive and informing as well as enlivening writer himself, is greatest as an editor who knows how to get other men to write and where to strike for attractive writers on timely themes. He devises many ingenious ways of setting up his copy when he gets it so that it will appeal to the eye, and seduce the reader to perusal. With the death of Dr. Henry Clay Trumbull, control of the *Sunday School Times* with its large circulation and far-reaching influence on religious education passed to his son Mr. Charles G. Trumbull, who had been carefully trained for the task by his father. He has held the journal faithful to past ideals while inventing new ways of presenting its contributions attractively; he has enlisted as writers men of reputation in literature and social service, as well as technical Biblical scholars and able commentators on Scripture; and he gives to the editorial utterances of the paper a conservative yet progressive tone.

*Association Men*, the journal of the Y. M. C. A., has in Mr. Frank Ober as successful a class journalist in the religious field as the country now has. By that I mean the man who gives his constituency the most that they need to know in the fewest words and most attractive form. For timeliness, terseness and typographical inventiveness, Mr. Ober is in a class by himself.

Methodist Episcopal journalism has had great "official" editors in the past and great "free-lances." Each type has its merits and defects. Gilbert Haven made *Zion's Herald* an independent, vigorous, polemical journal with which friends of Negro slavery, ultra-Calvinists and Methodist "machine" politicians had to reckon. *Zion's Herald* under Rev. Charles Parkhurst since 1888 has been one of the newest, breeziest, best-edited and most independent of the religious weeklies of the country. Without large resources of money it has been a readable, dependable, necessary journal,

invaluable at times for its courage, and necessary always if one would know what the advance-guard among Methodists were thinking or doing.

Presbyterian and Baptist journals are lacking now in conspicuous personalities. Diamonds in the rough like the lamented Dr. Gray of the *Interior*, and happy, gossipy *raconteurs* and genial essayists on travel like Dr. Henry M. Field of *The Evangelist* do not come along every generation; and as has been said before, this is not the day for "popes" of the Dr. Bright stamp, who made the *Examiner* feared.

In Dr. John Fulton, the *Church Standard* of Philadelphia has a weighty canonist and interpreter of movements within the realm of polity—and to some extent—doctrine; and the *Living Church*, which represents the High Church wing, is alert, well edited and serves its constituency well, thanks mainly, we have no doubt, to Mr. Frederick Cook Morehouse, who has considerable polemical skill.

In some respects the most interesting figure in religious journalism in the country, because of his residence at a strategic center, the breadth of his platform and the application he is giving to his creed by his service as a citizen of a great city and as one of its spiritual leaders and most forceful social redeemers, is Rev. Jenkin Lloyd Jones of *Unity*, Chicago, who has for his associate editors liberals of many of the sects in the city. He minimizes his Unitarian theology more and more as the years go by and stands for religion, whatever its name, so long as it be honestly held and dutifully obeyed. As lecturer, laborer in social movements, author of books that have to do both with nature and literature, and as preacher to the people, this man supplements his influence as a journalist, and must be reckoned with as a constructive force in the life of a throbbing center of population from which the Mississippi Valley is dominated intellectually and spiritually today and will be even more as the years go by. The more need then that its religious journals of all denominations should be adequately equipped and supported.

In Prof. Shailer Mathews's (of the University of Chicago) work as editor of *The World of To-day*, prophetic signs are apparent of what religious journalism broadly conceived as related to all human life may become in Chicago as the years come and go. Not forever, nor indeed much longer, will journals on the Atlantic coast shape the opinion of the great Interior and West.



Rev. J. Brierley



Rev. George A. Gordon, D. D.



Pres. William DeW. Hyde, D. D.



Rev. Charles E. Jefferson, D. D.

SOME PRESENT-DAY CONTRIBUTORS TO THE CONGREGATIONALIST

## The Look of the World in 1816

The Worldly Interests and the Religious Customs and Characteristics of the People Ninety Years Ago

BY ISAAC OGDEN RANKIN

The thoughtful New Englander of 1816 must have felt himself a survivor of great storms—like that which the preceding summer tore the masts out of anchored ships in Boston harbor and uprooted more than a score of ancient elms on the Common, or that fall of August hail in Salem which in ten minutes broke 130,000 panes of glass. For the Napoleonic tornado had only recently died away in Europe and our own war with Britain, with its victories and defeats and its ruin to commerce, had only just been followed by a welcome but unsatisfactory peace.

### THE NEWS FROM ABROAD

The first foreign news of the year, brought to New York by the ship *Amelia Matilda*, was of the trial and execution of Marshal Ney, "the bravest of the brave," for treason to the Bourbon king of France. The formation of the Holy Alliance by the monarchs of Russia, Austria and Prussia; Lord Exmouth's bombardment of Algiers and the subsequent release of thousands of Christian slaves, putting an end to the piracy which had made the Mediterranean unsafe except for tribute payers and (since Decatur's time, a year before) Americans; the gradual evacuation of France by the allied armies and the return of the works of art which Napoleon had stolen from Italy; with reports of the changing fortunes of revolution in South America and Mexico in their long conflict for freedom from the yoke of Spain—these were the chief foreign news of the year. The freedom of the seas, which meant so much to New England, was not yet secure. We read of an American built privateer in the service of the Spanish-American revolutionists which lay for a month off the Spanish port of Cadiz and captured on an average nearly a vessel a day, and in South American ports American ships were frequently mishandled by Spanish governors.

### HOME CONDITIONS

Madison was still President, but in this year Monroe was nominated and elected his successor, with Elbridge Gerry, Democrat, of Massachusetts as Vice-President. Spanish demands of an insolent sort led to a temporary breach of diplomatic relations and boundary disputes were vex-

ing. Indiana was this year admitted as a state. The first steamboats were plying on the rivers. It was heralded as a great triumph that a new boat, the Connecticut, made the passage from New York to New London in twenty-one hours; and by stage and steamboat it had become possible to travel from Baltimore to Richmond by way of Washington "within two days." The roads to the West were worn by an endless procession of wagons carrying settlers and their goods to the new lands of the Interior. Chicago, that is, Fort Dearborn, which stood solitary on its site, was this year burned down. Cincinnati was the great boom-town and had no thought that its supremacy could be threatened.

The burning question of politics was that of the national bank, which was this year again chartered. The Federal party was dying, though it still held a large majority of the newspapers of Massachusetts and elected Governor Brooks "by the firmness of the farmers," as a Federal newspaper confessed. Its Presidential candidate of 1816, Rufus King of New York, received the votes of only two states. Sectional differences are already marked. In comparing files of two newspapers of the time, published in Salem, Mass., and Washington, D. C., the advertisements in the former are of vessels offering freight and passage to the ends of the earth and of manufacturing enterprises; in the other, of Western lands and runaway slaves.

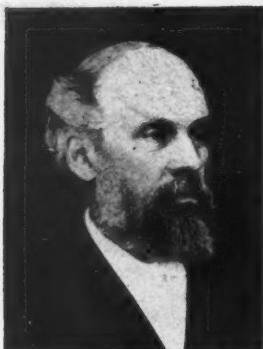
### RELIGIOUS CONDITIONS

The religious statistics of New England as collected by a man of the time showed 783 Congregational, 395 Baptist, 87 Episcopal, 43 Methodist, 18 Friends', 12 Universalist, 8 Shaker, 5 Presbyterian, 2 each Sandemanian and Roman Catholic, 1 Moravian churches, with a recently extinct synagogue in Newport. The leadership of the Congregational churches, which were still established by law in Massachusetts and Connecticut, was threatened in eastern Massachusetts by the Unitarian controversy, which carried over to the Unitarian camp all but one of the fourteen Congregational churches existing in Boston at the beginning of the century. Ninety-six churches in all were

so lost, though many were soon replaced by new organizations; and the defection was local and not general, hardly affecting the Connecticut valley, where the influence of the school of Jonathan Edwards was still dominant.

Looking back upon this controversy from a distance of ninety years, it seems a pity that the geniality of the Unitarian party could not have been joined with the moral and aggressive zeal of the rest of the Congregational churches of the time. It was a time of pamphlet wars, and now and then the battle flared over into the newspapers. Here, for example, is a characteristic quotation from a letter in the *Salem Gazette*: "I shall conclude by a recipe for those who may be affected by Dr. Worcester's letter. If the fumes of the Doctor's writings should be followed by a feverish habit, a quick pulse and a confused head, which are the symptoms usually attendant on such an exposure, let the patient take a copious draught of Dr. Channing's last pamphlet, which will infallibly restore a gentle, natural state of the skin and pulse and a clear, unclouded head."

The tranquillity to which this writer sought to restore his patient by the administration of more pamphlet reading was the ideal of many in Boston at this time, as shown by the fact that for fifty years before 1800 no new Congregational church had been founded in the city and two had died. There was a regular routine of pulpit exchanges, so that a pastor was seldom in his own pulpit on Sunday morning. The Thursday morning lecture in the First Church—a survival of a potent weapon in the hands of the Puritan preachers which Archbishop Laud did his best to suppress in England—was the one stated religious service between Sundays, except for the afternoon preparatory lecture four times a year and a recently established quarterly concert of prayer for missions. Every religious service was the occasion for a sermon until the Methodists came and the Park Street people took to conference meetings and Sunday school work. There was a curious dread of evening meetings, which were spoken of as if they tended toward immorality. This prejudice, indeed, was one of the principal difficulties which



Rev. W. N. Clarke, D.D.



Rev. G. Campbell Morgan, D.D.



Prf. J. Graham Taylor, D.D.



Rev. H. A. Stinson, D.D.

## SOME PRESENT-DAY CONTRIBUTORS TO THE CONGREGATIONALIST

Dr. Payson had to overcome in his work in Portland about this time.

## THE MISSIONARY REACTION

The reaction against this complacent Unitarianism, which was fortifying itself in Boston, had already found expression in the founding of Andover Seminary, of several missionary societies and of the American Board. The reflex action had, the year before, compelled an appeal for funds to enlarge the single Harvard professorship of divinity into a school equipped to rival the new seminary at Andover. Everywhere evidences multiply of the awakening to aggressive work for Christ. There were many revivals in New England and the Middle States. One turns with a sense of relief from the self-satisfaction of the Unitarian party, which voiced its complaint of the one aggressive church in Boston by saying that "it was invading the tranquillity of our churches and attempting to revive the absurdities of the dark ages"; from the arid disputes of Hopkinsianism and Old Calvinism and the vapid diaries of good men who daily put themselves on the rack, with resultant commonplaces about their state of spiritual feeling, to the proposals for Christian education, foreign missions, home evangelization, Bible and tract distribution and Sabbath reform. These were often crude enough and not always winning in their utterance, but they were manly and earnest efforts to grapple with the pressing social and religious problems of the time.

## THE PERSONAL CHRISTIAN LIFE

The life of a Congregational Christian in Boston at this time had opportunities of utterance in family prayer and private good deeds, but hardly otherwise. Such a man would attend worship on Sunday morning and again, to hear his own pastor, in the afternoon. On Thursday morning he might go to the lecture. If he were one of the new sort who took their religion seriously and wanted active service, he might belong to a number of missionary, tract and Bible societies or even attend prayer meetings at Park Street, and a year later might join in starting the first Sunday school in Boston.

Compare with this the calendar of a working church today, with its Sunday school and adult classes, prayer meetings for young and old, social meetings and entertainments, which invite attendance on more than half the evenings of the week. But it must be remembered that there were already foretokenings of some

of our modern ways—as in the Aaron and Hur Societies, meeting on Sabbath morning to pray for a blessing on the minister and ordinances, which Dr. Payson established in his church in 1809. Even in the Boston circle we hear at this time of a concert of sacred music "at Dr. Morse's Meeting House" in Charlestown, held in the evening, with paid admittance, which may be taken as a forerunner of our modern church entertainments.

The women of the time had little opportunity of utterance outside the home, but they were more given to systematic benevolence than the men. We read of "Female Cent Societies" in many places, and a large part of the initial endowment of Princeton Theological Seminary was a little later provided by their gifts.

## THE HANDICAP OF ASCETISM

It was unfortunate for the aggressive Congregational churches of New England that they were at this time represented by men who were ascetic and unsympathetic in their views of social life and of amusements. Dr. Payson, for example, deliberately renounced all social meetings and enjoyments except of a religious sort. "I preach," he said, "or do what is at least as laborious, six nights in a week, besides talking incessantly a considerable part of every day." In his account of his own life before marriage he tells of conversation restricted to sacred themes at the breakfast table and adds, with a naive forgetfulness of the implied association of effort and strain in his religion, "We sometimes allow ourselves a little relaxation at dinner by conversing on other subjects than those which are strictly religious."

So Dr. Nathaniel Emmons, whose house was a theological seminary from which about a hundred students were graduated into the ministry, said in express terms: "Diversions, properly so called, have no foundation either in reason or religion. They are the offspring of a corrupt heart and nourished by vicious example. God requires duties and nothing but duties. And the duties which he requires are so various and so well adapted to our present state that in the performing of them we may find all the relaxation of body and mind which either can ever require." Dr. Emmons was himself a man of enormous intellectual industry, a founder of missionary societies and a famous preacher. He never visited his people; they came to see him. He spent fourteen hours a day in his study, wearing holes in the floor with his feet; spent an

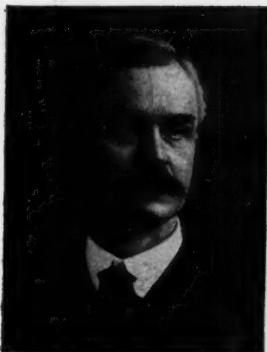
hour after dinner in walking over his farm, and relaxed his nerves by chewing tobacco.

A theory of Sabbath observance was held which can only be compared to that which enslaved the Pharisees in our Lord's time. Dr. Jeremiah Everts published in the *Panoplist* that year an article on Sabbath keeping, which he probably wrote himself, in which he raises the question of a traveler returning home on horseback, of course, or with his own conveyance—who comes within ten or fifteen miles of his destination on Saturday night. "Surely I may be permitted to travel that distance in the morning," the traveler pleads, "especially as I am nearly out of money." But the writer is inexorable: "If you proceed merely from a desire to see your family, you will go home with the curse of God on your head. If you stay where you are till the end of the Sabbath, you may go the next day with his blessing . . . it were better never to see them again in this world than to sin against God by violating his sacred rest."

From this hard literalism and its ungenial and indeed impossible thoughts of life, it is a pleasure to turn to the words of the same writer in his *Panoplist* prospectus for the year. He notes the reports of revivals in many parts of the country. He comments on the "increasing number of moral, charitable, Bible and praying societies, which is by no means among the least important signs of the times." "It is peculiarly gratifying," he adds, "to find the hands of so many pastors upheld by the united prayers of so large a number of praying females in their different associations."

One passage might indeed be reprinted as his own by a believing and optimistic religious editor of today: "It is a pleasing fact that in our own country, as well as in Great Britain, so many youths of both sexes, and possessing distinguished advantages, are coming forward with a determination to make it the business of their lives to do good—to mitigate human suffering, to remove ignorance, to suppress and disown vice and to disseminate the knowledge of salvation. . . . Never has there been a time within the reach of modern history when the young could look up to such a constellation of all the splendid virtues as now shine upon the world."

Although man may not, yet God, if he please, may put a lighted candle under a bushel.—John Flavel.



Rev. Charles P. Goss, D.D.



Rev. William A. Knight



Rev. W. B. Fortbush, Ph.D.



Rev. Charles M. Sheldon

## SOME PRESENT-DAY CONTRIBUTORS TO THE CONGREGATIONALIST

## His First Parish and Why He Stayed in It

A Story of Ministerial Devotion and its Reward

BY HERBERT D. WARD

Rev. James Whipple did not make his decision until he had taken the advice of everybody. As a consequence he followed nobody's. He had graduated at the head of his class in Andover Theological Seminary, and was considered one of the most promising men whom that hoary institution of learning had matriculated in many a year. He had learned his church history from the lips of Shedd. He had sat for his theology at the feet of Park. He had drunk inspiration from the saintly spirit of Phelps. No one seemed better fitted than he to undertake the heavy responsibilities of a complicated parish. But he brushed all complimentary (and tentative) offers one side, and accepted a call from the struggling church of a little New England fishing village. James Whipple's father was a doctor, and the necessity of hospital practice before he entered upon the larger field of his profession was inculcated in the young man's blood.

"Not one man in a hundred," said the president of the seminary, looking at the young, independent enthusiast with an oldman's envy, veiled behind a smile of comprehension, "would have chosen such an insignificant parish in the face of such splendid opportunities. Get your experience, my boy, where no one will know anything about your blunders. We all have our eyes upon you, and it will only be a stepping-stone to the career for which you are fitted."

So Rev. James Whipple, half pitiéd by his classmates, who did not understand the philosophy of the saying that the last shall be first, journeyed to his stepping-

stone—a bleak, storm driven gray church that faced the sea.

In a few months the "Reverend Whipple" had forgotten almost everything that he had been taught in the school of the prophets, and there were times when in spite of himself he forgot his ambition and the far-reaching plans for the glory of God (which, although he did not know it, were incidentally for his own glory). He found himself surrounded by a life that he had never dreamed could exist at all. Here the struggle for existence was a contortion. His own salary was but five hundred dollars a year, and this he saw wrung out of the poverty of his people, often by sacrifices that were almost as inconceivable as they were sublime. He found whole families depending upon the gift of the sea, not only for the food that kept them alive, but for the fire that cooked it and warmed them. In that poverty-stricken, elemental community whose whole thought was how to live through the winter, James Whipple came as a strange creature from another world. At first they could not understand him any more than he could comprehend them. He was lithe, buoyant, hopeful, and exalted the things of the spirit above those of the body. At the same time, he showed a practical knowledge of affairs that to their simple minds seemed unnatural to an educated man.

At first the rudeness of their manners, the plainness—one might almost say the vulgar plainness—of their speech, the smell of their calling, the danger of it, and consequently the brutality of it—all this and more grated on Whipple's sensitive nature. But it was not many months before the young minister found out that when Frank Rust got drunk there was nobody but himself to look out for the fellow. And when Jim Salter, whose language had never been curbed in the presence of either man or woman, discovered that there was something in the minister's presence which choked profanity and vulgarity back down a man's throat, it dawned upon the few people of the little town that their parson might after all be a pretty "good sort," even if he were hired to do the preaching.

So it came about, as it always does when there is sympathy on one side and a willingness to be understood on the

other, that the "Reverend Whipple" and his parish came into accord. Night after night James Whipple had walked the floor of his little room, which was bedroom and study combined, plotting with the Lord and himself on how to gain the good will and confidence of these strange people. Once he had made the vow that no matter what came he would not leave this parish until that had been accomplished. He estimated that it would take three round years to achieve this result.

By this time he was practically cut off from his old world. Questions of creed, of interpretation, of ecclesiastical deportment and of religious dignity, which confront and often confuse the young theologian as he enters upon a practical life, had long since disappeared from James Whipple's consciousness. He was too busy to think about unimportant matters. To him the life he led was exciting in the extreme; he never went to bed but that he regretted the time wasted in sleep, and never opened his eyes in the morning except eager for the day's duties. Could Frank Rust be persuaded not to smuggle a bottle of liquor on shipboard when he went on his next trip? This was of dramatic importance. Jim Salter now swore only by the pastor, and in no other way; this was a victory well worth three years of spiritual scrimmaging.

The minister knew every family within a radius of ten miles of the fishing village, and many more besides. To them he was as vital as the sun. He had become a part of their beings as if he were food; and they, the simple, the plain, the struggling, the sinful, the honest and the



Mabel Nelson Thurston



Zephine Humphrey



Mrs. Laura E. Richards



Mrs. Harriet Prentiss Spofford



Mrs. Margaret E. Sangster



Mrs. Kate Upson Clark

## SOME PRESENT-DAY CONTRIBUTORS TO THE CONGREGATIONALIST

drunk—they had become as necessary to his existence as love itself. His pastorate was his bride.

After Whipple had done what might be called religious hospital practice for three years, one of his old theological professors happened in upon him on a bright summer's day. He had often wondered about Whipple, why he had not heard from him, why his light had been extinguished, and why he had refused opportunities to candidate in large churches until now the offers came few and far between.

The Professor had found Whipple on an ill-smelling wharf, chatting with some rough-looking men who were pitching dead fish about. It was an unusual and a nasty occupation, and the Professor drew his old student hurriedly away. Whipple himself looked a little threadbare, but the Professor noticed that his face had taken on a beautiful expression; it was that of a consecration such as one rarely sees.

"I hoped to find you at the head of a large church in Boston by this time." The Professor spoke with an ill-disguised disappointment. "I don't like to see you here at all. You ought to get away."

Whipple smiled gently.

"Come, Professor, let me introduce you to my men. I've often told them about you. They're a fine set of fellows. You ought to know them."

The Professor hesitated and looked at the garried planks of the wharf with well-bred disapprobation.

"But I have only an hour or so here. I had rather talk to you."

"Very well, then. Let's take a walk in the balsams. I haven't had a chance to walk for some time."

When the two returned to the float where the tender was awaiting the Professor, the elderly man shook his head with a quizzical smile, and laid his hand on the young clergyman's shoulder.

"It's no use, Whipple," he said. "I suppose you are wedded to your idols. You're too fine a fellow to waste your time here. Let me know when you want to change and I will get you one of the best churches in New England."

The young man looked out to sea. It was a warm sea that answered his eyes. How fiercely it lashed at him in winter, when the February gales were up! Southward, beyond the bay, lay honor, probably a great opportunity and possibly fame. He felt that he was strong enough to meet all these. Like his Master before him, it was as if he had been led onto a high mountain, and cities were clustered beneath, awaiting his choice. If he had chosen, he would not have failed. Then he looked at the garried men. They were watching him furtively, like dogs, with great, loving eyes.

The young minister sighed.

"No, Professor, I have only begun my work here. I may finish it in a year or two, and when I do I will let you know. You don't realize. There's so much to attend to, and no one else in the world but me to do it."

"Well, good-by, and God bless you."

In 1901, Rev. James Whipple found himself to be a man of fifty. The fishing hamlet which had called him to be its pastor twenty-five years ago had extended itself so that it could hardly be recognized as the same village. Stores had sprung up. A railroad had tapped it and rich people had flocked thither, making it almost a fashionable watering place. Bare rocks were covered with hotels, and pastures with boarding houses. Cottages perched here and there upon the bluff, overlooking, with well-groomed superciliousness, the primitive huts of the fishermen. Every summer brought bustle and white-winged yachts, and jangling and misunderstanding and contempt. The native

people and the summer visitors did not understand each other, nor did they try to. This transformation of a poverty-stricken village into a summer resort did not increase the duties of Rev. Mr. Whipple. For this brilliant minister, who had started out in life with the ecclesiastical world at his feet, was now rated as one of the simple people to whom he ministered. He had no part in that exotic life which bloomed for four months of the year upon those bleak shores and then flitted away to warm and luxurious homes.

His last call to a broader field had come some years ago, but his work had not been done, as he had expected it would be, and he had declined without regret. So he did not long for recognition when the summer visitors came, but he did bitterly regret that his church and his work were ignored. From the open windows of his plain, white meeting house he could hear, borne down from the fashionable heights, the Episcopalian refrains that always accompanied special services held in the hotel parlors. For these strangers did not condescend to worship in a simple fashion and in a plain place. And ever since their arrival they had persistently ignored the fact that under their piazzas was a struggling people who craved their love and sympathy but who would not tolerate their charity.

But one woman was different. This was Mrs. Bradley Freeman Fairchild. She was a rich widow whose nature was dominant and whose temper was kindly. Borne into an unassailable social position by reason of her ability as well as her wealth, her words became generally the law and order of things. In the summer of which we write, Mrs. Fairchild appeared in this exclusive colony and immediately became its queen. She was not an Episcopalian; and, as she was a



Frank Dempster Sherman



Miss Estelle M. Hurl



Mrs. Grace Dufield Goodwin



W. T. Grenfell, M. D.

## SOME PRESENT-DAY CONTRIBUTORS TO THE CONGREGATIONALIST



Prof. Katharine Lee Bates



Mrs. Julia C. R. Dorr



Charlotte Fiske Bates (Mrs. Rogé)



Mrs. Anna Burnham Bryant

## SOME PRESENT-DAY CONTRIBUTORS TO THE CONGREGATIONALIST

church member as well as a practical Christian woman, she went down the steep slope and entered the church of Rev. James Whipple. She sat in the rear pew, and her eyes filled as she noticed the quality of the sparse congregation before her—sad-eyed, deep lined women; stern-faced, weather-stricken men; and children upon whom the ever-calling sea had stamped their tragic fate; and then the minister. She had expected an untrained voice, an impossible delivery, intellectual driveling. Instead, she found a compelling personality. She heard inspired words. She was as surprised as she was nonplussed. She lingered after the service, asked a few perfunctory questions of the minister, received gracious and simple replies, and went to come again.

By the early fall the advent of Mrs. Fairchild had become to Rev. Mr. Whipple what might be called the spiritual luxury of his long pastorate. His life, welded in thought and deed and speech to a people that were now his own as much as if they were his brothers and sisters and children, had lacked that intellectual sympathy and stimulus which only his mental equal could give. He had been in the position of giving out all the time, and of receiving from human sources nothing. This exclusion from intellectual attrition and inclusion into humble daily life had been so gradual and so subtle that he neither realized his loss nor his need. Mrs. Fairchild came into his church life that summer like a strong, stimulating song. Intuitively she understood his work and what the world would call his sacrifice. At a glance she seemed to see the pathos of a parish that had consumed his life. She was the first person in all these years with whom he could discuss the condition of affairs as they really were.

It was the first Sunday in September—the communion Sunday. Mrs. Fairchild had asked the minister to come up to the hotel and take dinner with her, as she had an important matter to talk over with him.

"Can't I call on you tomorrow morning?" he suggested. "I've got to go down to Rust's house. I'm troubled about his son. He is eighteen, and running wild. I've got to look after him."

The next morning Rev. James Whipple sat with his summer parishioner on the broad piazza overlooking the sea. The minister was in one of his absorbed moods. He had been up all night with a sick person. Monday to him was never a day of play and relaxation. The lady

waited wisely until his eyes left the water and rested upon her.

"Mr. Whipple," she began, "I know a place that needs a man like you. It is a large place. The people, many of them, are rich and thoughtless and selfish, and given over to pleasure when they don't spend the time in money-making. The church is a large one, and its pews are always full. It is the fashionable thing to go to church there. I want to make it the right thing, the necessary thing to do.

And you are the only man I know that can accomplish this. The pastor has just left and the place is vacant. I don't want you to go down there and exhibit yourself as a candidate. The call will come to you. The people need you bitterly. They don't know it yet. The Lord has no more necessary work to do than redeem such classes. Will you come?"

A flush swept over Mr. Whipple's face; whether of pride, or gratification, or surprise, she could not tell. Recognition of

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power is dear to any man who has toiled alone. His eyes traveled wistfully far out to sea. The great world and the great ambition lay out of sight beyond. Then his gaze moved from the horizon to the foreground. It rested upon the battered, fish-stained wharves, upon the huts, each one of which he knew so well, and in each one of which he had not failed to be a wise counselor and a tender friend. His glance swept over the whole village and stopped for a moment upon his church that needed paint so bitterly. Then it strayed to a single-storyed, yellow house on the outskirts of the town, and there it rested.

"My dear Mrs. Fairchild," he said, still looking at the cottage, "sometimes I have wished to do this. I am here in my first parish. I took it as a stepping-stone. I am now a lichen on the rocks, and the rocks need me. There is a young man here whose father I saved from drunkenness. When he died I promised to look after his son. I could name thirty or forty men who have died at sea, and who, when they went on their last trips, made me their spiritual executor. Their children are in my care. It is a trust fund. I dare not slight it. I thought that my time would be up in two or three years. The children are growing up. That young man is beginning to drink, and my work is only just begun. Don't you see?"

### The Church an Everyday Friend

BY REV. WILLARD B. THORP, PASTOR  
SOUTH CHURCH, CHICAGO

For the last nine or ten months I have been trying an experiment which may interest other pastors whose churches are in the midst of city populations. It was born of the conviction that one reason why people do not love our churches more is because we are not coming close enough to the real needs of men, reaching out in unmistakable ways the hand of brotherhood and practical helpfulness. It was born also of the certainty that at any moment within reach of our church there were many people in sore trouble, friendless and alone, not knowing which way to turn for counsel and help. How gladly would we go to them with help and comfort, did we only know where to find them! That being impossible, the next best thing was to make it easy for them to come to us.

Accordingly, after consultation and the effecting of a simple organization of volunteer workers, we placed on our church building, and also in a few of the shop windows of the neighborhood, a neatly framed sign to this effect:

"THE HELPING HAND"  
ANY MAN OR WOMAN IN TROUBLE  
CAN FIND A FRIEND  
At the Chapel of South Church  
Week days from 1 to 2  
Sundays from 4 to 5

The keeping of the office hour was easily arranged by having each one of a small group of helpers agree to take a certain day each week, the minister himself bearing his share. It was with some curiosity that we awaited the effect which our new sign would produce. Should we be overrun with the submerged element of the great city? Or should we sit in solitude and keep the vigil in vain? Our location in the edge of a high-class residence district to some extent protected us from the former, and for several days it looked as if human misery would pass our modest invitation on the other side.

At length one of our workers was able to report with delight that she had "caught a fish," and from that time scarcely a week has passed without one, two, three or more cases

of varying degrees of interest presenting themselves. Naturally, material needs have been most in evidence, with the problem of employment in the forefront. Requests for money, either as gift or loan, have been rare, and the professional mendicant has passed us by for easier victims. In many cases we have found the very condition we had anticipated, where a little friendly talk, advice, practical suggestions, encouragement, were most needed. Several people have said to us something like this: "I saw that sign, and caught at it as a drowning man catches at a rope. It said, 'Any man in trouble,' and promised 'a friend.' And I said to myself, I certainly am in trouble and need a friend." One young man said, "I have had that sign in mind for weeks, and have said to myself, When I come to the last resort, I can go in there and see them." More than once the drunkard, pulling himself out of a spree, has remembered "The Helping Hand" and gone in to seek help in breaking his habit. Long confidential talks have been had with cases of domestic trouble, in which a wise woman could be the best counselor. Again and again we have seen in the Sunday congregations the faces of men whom we have been trying to stand by and befriend.

We cannot claim that the tangible "results" have been anything to boast of. We have stood by people for months only to have them drift away from us past hope of finding. But the one thing we are sure of is that every one of these scores of people will remember South Church as a place where the true spirit of Christ was shown them in their hour of darkness and despair. It is a little thing to sit for an hour once a week in the chapel, reading a book and then going home if no one comes. But that hour is lifted above the other hours of the week by the possibilities that are in it. It is an hour spent in literally "fishing for men." The line is cast into the great ocean of the city's life, and we are sitting in the boat patiently holding the rod. Some of the fish are bigger than we can land, human problems that baffle and defeat us. Others are cases of need, so trifling that a kind word or a suggestion is enough. But the whole work, done in the name of Christ's Church, brings a close feeling of sympathy with him who walked by Galilee.

Not the least impressive thing to one sitting at the desk is to see the people passing on the boulevard stop and read the little sign. They read it and then pass on. I wonder what thoughts it stirs in them. If they think a little more kindly of Christ's Church, if it helps them to feel that behind that mass of stone is a warm heart and a real desire to minister to the actual needs of men—then it is surely worth while for us to keep the vigil, and it may be that the little sign of The Helping Hand may have a greater and more Christ-like meaning for men than the shield that proclaims the hours of our stated services.

### The Rise of the Deaconess

BY REV. WILLIAM J. MUTCH, PH. D.,  
NEW HAVEN, CT.

Slowly but steadily the work of deaconesses is making headway in our churches. Six or seven years ago it was begun in Chicago and an association was formed, homes secured, a training school established, and now twenty or thirty of its graduates are at work. Three years ago the matter was taken up by the General Association of Connecticut. It was investigated by a committee, approved, and the committee was continued to organize the work. The first tangible result is now beginning to appear. The Congregational Union of New Haven Incorporated has adopted plans for the employment of deaconesses to be assigned for work in the several churches of the city, raising the money by subscriptions from individual members throughout the city. While the work will begin in a small way,

with only two or three trained women, it is confidently expected that it will develop rapidly and become an increasingly useful instrument of aggressive work.

This is New Haven's solution of the problem of co-operative evangelism. It is believed that the cost of an evangelistic campaign will be more productive if expended continuously instead of spasmodically, and in a manner which will reach people in their homes. The Hartford School of Religious Pedagogy has a well-equipped course of two years for the training of deaconesses according to modern and approved lines of work. Already ten or more churches in the state are employing women for this class of work. The state missionary society and the Bible society have several more; but the greatest difficulty is experienced in finding suitable persons ready to enter upon this work. It offers an inviting field for competent and consecrated young women.

The habit of looking at the bright side of things is worth more than a thousand a year.  
—Samuel Johnson.

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Dr. Mary Wood-Allen



Caroline Benedict Burrell



Lily Rice Foxcroft



Helen Campbell

## SOME PRESENT-DAY CONTRIBUTORS TO THE CONGREGATIONALIST

## The Home and Its Outlook

## The Hour of Prayer

BY HARRIET PRESCOTT SPOFFORD

The shadow of the day falls drear,  
The evening gathers growing gloom,  
One trembles with an unknown fear,  
The failing light presages doom.

Then, like an angel bringing balm,  
With soft wings fanning heavenly air,  
Till all is light, till all is calm,  
Comes tenderly the hour of prayer.

Foreboding vanishes as though  
A pall slipped from the swelling breast,  
And all the fears and tremors go  
Like dark things flying down the west.

Then clearer skies about us shine  
We seem in lovelier, lighter lands,  
Submitting to the will divine  
And resting in almighty hands.

And though, instead, with happy gleams  
From far and undiscovered slopes  
The day come, with enchanting dreams  
And all a thousand glittering hopes—

Yet joyous tumult finds surcease,  
And sweet, oh sweet, the hour we spend  
Abandoned to its perfect peace,  
Beside the Everlasting Friend.

THE day's work or wandering normally begins and ends in a home. Is that so commonplace a thought that we have

A Place Worth Going To seriously with reference to the profit of home making?

William Crooks, the British administrator, Methodist and member of Parliament, put the case sharply in a recent address to young men: "When everybody has done with you, you have got to go home. Don't you see how necessary it is that you should make that home a place worth going to?" We have all seen homes which were places distinctly not worth going to, and they were by no means all of them in the slums. The most luxurious house may not be a home at all in any true sense of the word. And the poorest room may be a magnet drawing the heart of a man all day long if only the right sort of a homemaker is there. In short, there is no place in the world where personality counts for so much as in the home, or where a little loving unselfishness and cheerful faith may be made to go so far. Put the right persons there and all the externals are of comparatively slight account. Nor is it only for the members of the family that we should

study to make our home a place worth going to. It is difficult to think of even the poorest home without some delight in hospitality. The true home becomes delightful and educative beyond the immediate circle of its members. It helps with glimpses of kindness and courtesy for homeless folk. It holds up an ideal for others who may have houses to return to when their work is done, but who have no home worth going to.

fastening, screens sliding, keys locking, bureau drawers pulling out as they should, and no screws loose anywhere—involves a steady outlay of time and money which many women cannot command and must resign themselves to do without. But the woman who can command it, and chooses bric-a-brac and upholstery in its place, sacrifices more heavily than she realizes the comfort and efficiency of her family, and perhaps, in these days of insistent nerves, their health.

## The Housekeeper

BY LAURA E. RICHARDS

One day Love went to and fro in his house, looked from door and window and had no rest. "I am weary," he said, "of this little house. Strait are the walls of it and narrow the windows, and from them always the same things to see. I must be free; I must fly, or of what use are my wings?"

So he took his red robe about him and flew out, leaving door and windows streaming wide to the cold wind.

But when he was gone came one in a little gown of green (green for hope, Sweetheart! green for hope!) and entered the house and shut door and windows, swept the hearth clean and mended the fire and then set herself down and sewed her seam. Ever when the flame burned low she built the fire up, and sometimes she looked out of window to see if any one were coming; but mostly she sat and sang, and kept the house tidy and warm.

Now, by and by, Love was weary with flying hither and yon; cold he was, too, and night was coming on; and as the dusk fell, he saw a little light shining bright on the edge of the wold.

"Where there is light, there will be warmth," said Love; and he flew toward the light, and when he came near he saw that it came from his own little house.

"O, who keeps my house alight?" cried Love.

As he opened the door, the air came warm to greet him.

"O, who keeps my house warm?" cried Love.

He looked and saw one in a little gown of green (green for hope, Sweetheart; O, green for hope!) mending the fire and singing as she worked.

"Who are you, who keep my house?" asked Love.

WITH all the larger lessons in relative values which a season of sickness brings, it teaches the house-mother to be

more resolute than ever in ranking the utilities above the elegancies, in preferring convenience to decorative effect. The perverse roller-spring that will hold the shade in the sickroom window at one elevation only, the capricious stove-leg that may elect to drop out as the nurse feeds the fire—how gladly would one summon the paper hanger or the plumber to set it right, even if he bore away as his spoil the whole cost of the new Japanese lamp-shade! To keep a house in perfect working order—hinges turning, blinds



Annie Hamilton Donnell



Abbie Farwell Brown



Sophie Sveit



Frances J. D'iano

## SOME PRESENT-DAY CONTRIBUTORS TO THE CONGREGATIONALIST

"Kindness is my name," said the little housekeeper.

"Outside it is cold and empty," said Love, "and the wind blows over the waste; may I come in by the fire?"

"O, and welcome!" said Kindness. "It was for you I kept it."

"My red robe is torn and draggled," said Love. "May I wrap me in the gown you are making?"

"O, and welcome!" said Kindness. "It is for you it was making, and now it is finished."

Love bent over the fire and warmed his poor cold hands. "O," he cried; "now that I am back in my house, I would never leave it again. But what of my wings, lest they put the flight in me once more?"

"Suppose we clip them," said Kindness, "with my little scissors?"

"What do you call your scissors, dear?"

"Peace-and-Comfort is their name," said Kindness."

So Kindness clipped the wings of Love; and this one swept the hearth, and that one mended the fire, and all went well while they kept the house together.

## Gifts of Poverty

It is comparatively easy for fathers and mothers to bear poverty for themselves, but it is hard to accept it for their children. There are so many things we can do for a child if we have money. What torture to a mother's heart a Christmas without money is! What pain to a father to put a bright boy to work instead of sending him to college! We can bear these things for ourselves, but O, how we kick against the pricks when they seem likely to touch our children!

And yet, even a child's life "consisteth not in the things which he hath." If you are poor you have the opportunity to teach your child a matchless lesson. If you take poverty with brave good cheer, so will he; but if you regard it as an unmitigated evil, if you allow it to make you discontented or envious in spirit, so will he. He will accept your standards as a matter of course.

It is easy to make an unspoiled child happy; poverty or wealth have nothing to do with it. A mother sent her little six-year-old to the shop one day on an errand.

"Are you going on your bicycle?" inquired a visitor.

"I haven't got a bicycle," responded

Aged Six, cheerfully, "but I am going on my two little calves!"

He capered off down the path on his stout little legs, switching the place where the said little calves were situated in great glee.

"His grandmother taught him that," explained his mother, smiling. "He was fretting one night for a bicycle; but she told him that he did not need one so long as he had two such fine little calves which needed exercise every day. The idea pleased him so much that he has been contented ever since."

When Bessie, who longed with all her girlish heart for a new Easter frock, found that she must wear her old white one, carefully lengthened by Mamma, her lip quivered.

"Think, darling," said her mother, quickly, "what Easter means. How much the Saviour has done for you. Can you not wear your old frock for him? Make it a part of your Easter offering, dear."

On Easter Day, when Bessie went singing up the aisle in the children's procession, a bunch of Mamma's hyacinths in her hand, her face had a peculiar radiance; no other child, no matter how beautifully dressed, was half so fair. And what mother would not choose that her child should win such grace of spirit rather than to give her the paltry happiness of a new frock?

Do not teach a child that poverty is a hindrance; it is not; it is a spur to every noble ambition. It is only things of little worth that poverty bars us from, things which might hinder the best development of our nature.

So, then, if a father and mother have the advantage of Poverty as an assistant force in the training of their children, they may well be glad; for if they keep their own lives in touch with her noblest teachings and train their children as they should, they will one day look back upon the struggle with thankful hearts, and, gazing upon their strong and noble sons and daughters, they will thank God for every step of the way, and they will acknowledge that Poverty was the finest teacher their children ever had.—Eleanor H. Hunter, in *Children and the Home*.

Hospitality is not giving people food and shelter. That is commonly called charity—sweet name for a hateful thing! Hospitality is warmth and welcome and good cheer, and doing your best to make the guest happy.—Isabel McDougall.

## Closet and Altar

## A LENTEN SUMMONS

*Now therefore saith the Lord of Hosts:  
Consider your ways.*

What we need above all things in these crowded days is the setting apart of many listening times; times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day. The great clock-bell of St. Paul's is not heard even a few streets off in the roar of traffic all day long; but it can be heard over half the metropolis in the silence of the night. One reason why God so often spoke to his servants in the night was that all was quiet then.—G. H. Knight.

Take the candle of God's word and search the corners of your heart.—John Mason.

*Thou callest us, Lord, to no untraveled way.  
Thou sayest, "Consider!" and we know that  
Thou Hast first considered all we think and say,  
And bid'st us come and stand beside Thee  
now.*

*So would we follow, that our hearts may  
know,  
Even as Thou knowest, all our sin and  
shame.  
Give us Thy vision, that our hearts may grow  
Masters of ill through Christ who overcame.*

—Robert Bunce.

Never think of meditation as an unsocial mood. Did not Christ prepare for his approach to men by such withdrawals? Bring to God desires of fellowship with Christ in service, and the fire of his presence will burn out selfishness and arm your souls with love and power.—Isaac O. Rankin.

O Thou that callest to remembrance and biddest us consider and try our ways, so guide and control our times of meditation that we may obtain new courage for endeavor from our communion with Thee. Help us to draw near in true repentance and full assurance of Thy fatherly love. Disengage our thoughts from the cares, ambitions and desires of the world, that our hearts may be open and prepared for the teaching of Thy Holy Spirit. For Thou alone art our strength, the true good of our souls, the bread of life which satisfies, the joy which enables us to serve and overcome. In the Name of Christ. Amen.

## For the Children



## A World of Trouble.

By EDNA PAYSON BRETT

A wee gray mouse on a pantry shelf  
Sat nibbling her midnight tea;  
A banquet meet for a princess to eat,  
Yet sighed as she munched, did she,  
And quoth, "Ah me! if it weren't for cats,  
How pleasant this world would be!"

A tabby cat on a sunny step  
Was lapping her morning tea;  
She'd milk and mice and she'd ev'rything nice,  
Yet sighed as she lapped, did she,  
And cried, "Dear, dear! if it weren't for dogs,  
How lovely this world would be!"

A prudent pup in a hiding place  
Was gnawing his midday tea;  
"With silly kits to be scared into fits,  
And sumptuous bones," mused he,  
"Alack, alack! if it weren't for boys,  
A heaven this world would be!"



## Who Left the Door Open\*

By MARY E. WILKINS

"Who left the pantry door open?" said Mistress Hapgood, sternly.

She stood before them straight and tall in her indigo blue petticoat and short gown, with her black hair rolled back under a tidy cap, and her black eyes flashing. Her cheeks were as red as roses. Mistress Hapgood was a handsome woman. The children, five of them—Priscilla being the eldest—looked up at her with apprehension. Somebody had left the pantry door open, and the cat had got in and helped herself to a large piece of spare-rib; it had happened several times before this, and now a severe penalty was to be the consequence.

"Who left the pantry door open?" repeated Mistress Hapgood. "The one that did must go without supper tonight."

The children looked at each other. Uncle Silas and Aunt Prudence Beals and two cousins were to sup with them that night, and there would be Johnny-cake toast made with cream, plum sauce, and pound cake for supper. It was a good deal to forego. Mistress Hapgood stood waiting, and the great white cat that had made all this trouble sat on the hearth washing her face. She had been shovelled out with the broom, but had soon walked in again.

At last Nancy, the youngest girl, broke the silence.

"I saw Thomas coming out of the pantry," said she.

Thomas, who was the very youngest of all, broke into a loud wail, and the tears rolled down his fat baby cheeks.

"I didn't leave 'ee door open," he sobbed. "I didn't!"

"What did you go into the pantry at all for?" queried his mother with severity.

But Thomas only dipped his double chin into his pinafore and sobbed harder than ever.

"Answer me!" repeated his mother in a commanding tone.

Thomas choked out a word which Nancy interpreted.

"He says he went into the pantry after a pancake," said she.

"Thomas, go and stand in the corner," said Mistress Hapgood.

And little Thomas, still lifting up his voice, trudged across to the corner, and settled himself therein, with a teary face, to the wall.

"Now," said Mistress Hapgood, "when did you see Thomas go into the pantry?"

"This forenoon," answered Nancy, with a dubious look.

"This forenoon," repeated her mother. "Haven't you more sense than that child? The whole family has been in since then. Now, stand in a row."

The Hapgood children obediently formed themselves into a line in front of the hearth.

"Now, Priscilla," said Mistress Hapgood, "did you leave the pantry door open?"

"No ma'am," answered Priscilla, after a little hesitation. Her fair, sober face had a troubled look.

"Polly, did you leave the pantry door open?"

"No, ma'am."

"Isaac, did you?"

"No, ma'am."

"Nancy?"

"No, ma'am."

"Thomas, did you leave the pantry door open?"

"No-o, m-a'am!" wailed Thomas from his corner.

And all the Hapgood children had denied leaving the pantry door open.

The frown on Mistress Hapgood's face deepened.

"One of you left the pantry door open," said she. "There is no one else who could have done it. I have been away, and you children were alone in the house. One of you is telling a wicked fib."

There was a dead silence. The children stole inquiring glances at each other, and rolled fearful eyes in their mother's direction.

"Very well," continued Mistress Hapgood, "if one cannot confess, all must suffer. You must all go without your supper."

Then Thomas's wail deepened, and some of the others joined in. Priscilla stood

\*One of many stories by Miss Wilkins written for former numbers of *The Congregationalist*, printed in March, 1888.

quite still looking at them. Mistress Hapgood, with her lips compressed and stepping very firmly, brought out the pound-cake, and cut it into squares, and portioned out the plum sauce. The thin Johnny-cakes were baking before the fire.

Presently Priscilla went up to her mother, and pulled her indigo gown softly.

"Mother!" said she.

"What is it?" asked her mother, shortly.

"I went into the pantry this afternoon. I—might have left the door open."

"Don't you know whether you did or not?"

"I shouldn't wonder if I did," answered Priscilla, trembling.

Just then there was a noise out in the yard; the company had come.

"Well, you can go without your supper then," said her mother, hurriedly. "And you deserve a greater punishment for not telling me before."

While the other children sat at the table with their elders, and ate the delicious Johnny-cake toast, the pound-cake, and the plum sauce, Priscilla sat in the corner and knitted on a blue yarn stocking. Her uncle and aunt, and cousins, and her father, Captain Hapgood, had all been informed of the reason; and Priscilla hung her head over the stocking, and could scarcely see the stitches through her tears.

They were almost through supper when Grandmother Elliot, Mistress Hapgood's mother, came in. She lived just across the yard. She spoke to them all; then she looked sharply at Priscilla.

"What has the child done?" asked she.

Mistress Hapgood related the story briefly. Grandmother Elliot looked surprised.

"Priscilla did not leave the door open," she said. "I came over this afternoon after your balm of Gilead bottle. Adoniram cut his thumb, and I left the door open on purpose; it was smoky in there, and I was afraid it would make your new butter taste. I did not think of the cat. All the children were playing over in the field."

Everybody looked at Priscilla. Then her father spoke up, and he could not have spoken more sternly to the soldiers whom he commanded.

"What does this mean, Priscilla?" said he.

Priscilla bent her face quite down to the blue yarn stocking and wept.

"Did you know that you did not leave the pantry door open?" he continued.

"Yes—sir," gasped Priscilla.

After the company had gone her father proceeded to deal with her after the code of his day, and in accordance with his own convictions. He took down the birch rod, with which all the children were acquainted, and he bade Priscilla stand before him.

"I want you to remember, daughter," said Captain Hapgood, "that a falsehood is a falsehood, for whatever cause it may be told."

Then he brought down the birch rod several times over Priscilla's slender shoulders.

Priscilla covered her face with her apron and cried softly. Captain Hapgood, after he had put away the birch rod, went up to her and drew the apron

gently away. He was not a man given to endearments, but he kissed her solemnly on her fair childish forehead.

"The rod was for the falsehood, daughter," said Captain Hapgood; "and this is for thy kindness and self-sacrifice toward thy brothers and sisters."

Mistress Hapgood was bustling around the hearth. Presently she called Priscilla.

"Draw up to the table, and have your supper, child," said she.

Mistress Hapgood had baked a fresh sheet of Johnny-cake that was thinner and browner than the others had been; she had skimmed more cream, and dealt out a liberal dish of sauce. Priscilla sat up and partook. The taste of the food was very pleasant; her shoulders still tingled from the birch rod, and the distinction between the right and wrong of a doubtful action was quite plain to her mind.

### Tangles

This department, just entered upon its second decade, is not concerned with political or social entanglements, but offers a little pastime in the form of enigmas, charades and other word puzzles. It is conducted by Erlon R. Chadbourne of Melrose. He keeps up a constant search for tangle-makers, and strives to enlist the aid of the specially gifted ones. Occasionally a real genius is found.

Especially pleasing have been found the literary and biographical enigmas of Dorothea, of which a "Thanksgiving Dinner" of some years ago is still referred to by readers as particularly clever. The verse riddles and charades of M. C. S., the brightest of puzzle poets, are always admired; and Nilor, author of the fascinating little book called "Tangledom," has favored us with many novel brain-teasers. Other successful contributors include E. H. Pray, F. L. S., T. H., C. J. K., A. C. L., M. W. B., Kent B. Stiles. Such occasional tangle-makers as R. M. B. of last month have added many interesting bits of work. Of late the editor himself has been an infrequent contributor, and the "Lost Figures" of Arithmeticus (46 of last year) is one of his most recent tanglings.

It is safe to assume that every reader of the column solves some of the tangles. Few, of course, submit their answers unless specially invited by the quite frequent prize contests, but those who participate in these contests—usually 100 to 500 per-



ERLON R. CHADBOURNE

sons—have included college presidents, lawyers, doctors, clergymen, editors, business men, stenographers, housewives, and the boys and girls, besides a host whose occupations are unknown.

### 19. A BIOGRAPHICAL CELEBRATION

There was a picnic in the little AMERICAN GENERAL just on the edge of the town, with speeches and toasts. One AMERICAN EDUCATOR, their most popular speaker, the Sunday before had left AUTHOR OF THE CRISIS, having a NOTED INFIDEL in his side, and it was feared he would not be able to AFRICAN EXPLORER; but he said the sight of so many eager faces quite cured his ENGLISH POET AND PHYSICIAN, it did so AMERICAN CONGREGATIONAL CLERGYMAN his WRITER OF CALIFORNIA STORIES to see patriotism among the AUTHOR OF NIGHT THOUGHTS of the land. In fact, he calls himself a AMERICAN ARCTIC EXPLORER once more. Something surely had made his FOUNDER OF HAMPTON INSTITUTE, judging by the way he gesticulated with it. We were soon all SCOTTISH DOCTOR AND WRITER and tears under his eloquence. He was not imposing in appearance, being rather LATE MAYOR OF NEW YORK in stature, not as tall as his wife, a pretty woman with AUTHOR OF ELEGY IN A COUNTRY CHURCH-YARD eyes, but dressed in a cheap EARLY NEW ENGLAND DIVINE gown of a AUTHOR OF

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THE SHEPHERD'S CALENDAR plaid of ENGLISH HISTORIAN, red, AUTHOR OF THE BLAZED TRAIL, and AUTHOR OF A PRINCESS OF THULE. Their only AMERICAN AUTHORESS was with them, rather ENGLISH CHURCH DIGNITARY in complexion than she, but not looking AUTHOR OF FAR FROM THE MADDING CROWD.

After the speeches we crossed the WRITER OF CHILDREN'S VERSE, though we had to AUTHOR OF JANICE MEREDITH a little stream, and went to the town hall, where dinner was served. I tried to be on hand CONFEDERATE GENERAL so as to secure a seat before the INVENTOR OF THE TELEPHONE called in the crowd, but I had to stop to ENGLISH ESSAYIST AND POET up my wife, who had been overseeing the AUTHOR OF THE OLD ARMCHAIR, who prepared the dinner. We had the usual good things to AMERICAN AUTHORESS away; among others a ROYALIST POET AND MAN OF FASHION pig roasted whole, with plenty of LATE FRENCH PRESIDENT. Also, "ETTRICK SHEPHERD" in other forms, as GREAT ENGLISH PHILOSOPHER and SON OF NOAH. Only the person looked a little WRITER OF FAIRY TALES, but they say he is not really THE HUSBAND OF GEORGE ELIOT, or even AUTHOR OF A SENTIMENTAL JOURNEY, and that he is always welcome in the AMERICAN POET of his parish, especially with the sick GOVERNOR OF MISSOURI.

#### 20. RIDDLE

All ranged in martial order due,  
Here serried rank on rank appears;  
Ah, many a gallant man may rue,  
And bleed beneath those shining spears.

Although a type of neatness held,  
Their ranks grow broken by degrees;  
Some fall, unnoted and unkneaded,  
And some retire to cushioned ease.

These linger in my lady's bower,  
While those attend her as she goes;  
Content if they may hold a flower,  
Or fasten frills and furbelows.

In service some grow bent and old,  
While many more are lost, 'tis said;  
But still his weapon each must hold,  
And never, never lose his head.

M. C. S.

#### ANSWERS

15. 1. Abhorred, harbored. 2. Assert, asters, stares. 3. Salesmen, nameless, lameness. 4. Wean, wane, anew.

16. Now no man nice cinnamon won.

17. Tart.

18. Observation.

Recent excellent solutions are acknowledged from: J. O. Myers, Wauwatosa, Wis., to 6, 7, 8, 9; A. L. M., Somerset, Mass., 7, 9; K. S. B., Dover, N. H., 7, 8, 9; E. P. S., Tiverton, R. I., 11.

#### The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 4, Sunday. *The Forgiveness of Sins.*—*Mark 2: 1-14.*

See in what proportion man's needs appeared to Jesus. They thought of the palsied limbs, he of the palsied soul. Yet he did not forget the lesser need in its own time. Note his consciousness of authority. He is so far one with his Father that he pronounces pardon. And truly it was his own. For what else did he come and live on earth except that he might save men from their sins? The four friends had their reward—more even than they expected from our generous Lord. Note that the argument is addressed to their point of view. They thought the healing of the palsied the most difficult thing.

*Our Father, we have need of Thy mercy, and we thank Thee with joyful hearts that Thou hast loved us and given Thy Son to save us from our sins. Quicken our souls to sense of need, to faith and prayer and watchfulness, and to a lifelong gratitude. In the name of Christ. Amen.*

March 5. *Saul Anointed.*—*1 Sam. 10: 1-13.*  
Sudden prosperity is the most dangerous of

tests. It takes a steady head to walk for the first time on dizzy heights. Saul had the initial safeguard of natural modesty and reverence. It was when the latter was overridden that his character decayed. Note again that the coming of the spirit of prophecy is not a final guarantee of character. God uses some for his own purposes who will not use God's grace for their own good.

March 6. *Saul at Jabesh.*—*1 Sam. 11: 1-15.*

A strong man rises instantly to an emergency. Of this kind was Saul. The news of the beleaguered city changed him instantly from a plowman to a king. Our business in quiet life is not to dream of opportunity, but to make ready for it when it comes. The field Saul left, we may be sure, was well plowed—as a king should plow it.

March 7. *Samuel's Farewell.*—*1 Sam. 12: 1-12.*

Samuel's appeal to witness was in regard to common business faithfulness. Could we at the end of this day, or of our life if its end came now, make a like plea? In these days of trust abused and all the great and petty stealings from the public which we call "graft," we may well put a like question to our own conscience.

March 8. *A Sign for the People.*—*1 Sam. 12: 13-25.*

The sign reported here depends upon the regularity of the Palestinian seasons. Storm in wheat harvest was like snow in June. Samuel ends with a warning. From this time on the character of the people and their moral destiny depended largely on the character of their king.

March 9. *A Prophecy of David's.*—*Ps. 16.*

Words of this psalm are quoted in Paul's first reported missionary sermon [Acts 13: 34-39]. They would naturally be suggested by our Lord's resurrection. The whole psalm is rich in suggestion of God's care and the blessing of his presence. Read in the light of Christ's revelation it gains new wealth of meaning. What the Old Testament saints dimly hoped, Christ showed us openly.

March 10. *Nathan.*—*2 Sam. 7: 1-17.*

We know little of Nathan except that he was David's friend and counselor. Perhaps he was also the teacher of Solomon. God overrules his natural impulse of approval for David's plans of temple building, apparently by a vision of the night. How often we must learn that God has other helpers and that his time is not yet ripe. David, though he was the king and the friend of God, also had to learn to keep the word of God's patience.

The Chinese have adopted a new internal policy. There will be no more concessions to foreigners. The granting of concessions to foreigners has been a too fruitful source of trouble to be continued. And so we shall attend to our own affairs in future, and we hope the outside world—the Christian world—will permit us to do this. When I reflect that all of Christendom is an armed camp, I am convinced that we are more peaceably and neighborly inclined than is the Christian world.—Sir Chentung Liang Chang, Chinese Minister to United States.

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## ORIENTAL RUGS AND DRAPERYES



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## The Conversation Corner

**I**NSTEAD of those imaginary children and that imaginary old man at the top of the page, we have this week a row of real, live Corner children—smaller ones, indeed, than our average members, for I know that this "anniversary number" will abound in pictures and reminiscences of the elders—how different things were in their times, thirty, fifty, ninety years ago. Well, I have taken a peep into the "Boston Recorder" of 1816 and I find one thing different, sure enough—not one single word from or for children; of course our paper is better than that!

This (dictated) letter from a little New York girl of five would not have been in the old *Boston Recorder*!

You asked me to write to you, but the words I know how to write do not read like a letter. Mother says to write them and you will understand, because you read with your heart. I see mamma. Can you see my doll? from WINIFRED.

I have not much to say about this "Big Four" (*The Small Eight*, I should say!—D. F.); here is what that jolly little No. 1 says about himself:

Dear Mr. Martin: I drew my Derelict in the water when I was at the seashore at Eastern Point. I found my Derelict on the beach. It is a little boat. I took it home—and now where is it? I play my bed is a boat like the boy in the Robert Louis Stevenson book. I build a garden house with my blocks and play with wheels and automobile. I have two sleds and a sleigh. The sleds are Dash and Beauty. PHILIP.

About the two Pennsylvania girls on the right I have this good thing from the archives of Santa Claus; they sent him short lists of Christmas wants, each adding an unselfish suggestion, which I copy in a composite form:

Please do not forget the poor children, will you? And if you do not want to give me the things I have asked, you can give them to the poor children. EVELYN. HELEN.

The Cornerers on the steps live in St. Louis, although their ancestors were New Englanders—back to the time of John Alden of Duxbury. One of Ruth's letters was in the book symposium in November.

The dear little children in the last picture are of New England descent also, although born in Honolulu. They have their "stifkits," and no doubt you will read their letters later. I hear that they are both very fond of playing in the Pacific Ocean, Elizabeth being a fine swimmer before she was three years old. What a wonderful history those islands of the sea have had in these ninety years! In the first days of the *Boston Recorder*

Henry Obookiah, the Hawaiian boy (ask your grandparents about his strange story), lived with good people in this country at New Haven, Torringford, Amherst, Andover, Hollis, while Hiram Bingham the first (to distinguish him from Hiram Bingham the fourth, who must be about ready for his "stifkit" now) and Asa Thurston were studying in Andover Seminary, becoming three years later the first missionaries to that pagan people, now a United States territory, with a Christian civilization, and these children's father as the Superintendent of Public Instruction. But here I am, "reminiscing" like the rest!

### WHAT THE CHILDREN PLAY

In our New Year's Corner I asked, you remember, for short letters about indoor games. The time limit has not yet expired, but as they are mostly written by the younger children, they will just fit in now, and we will print all the page will hold, taking only one from a state.

I wonder if you ever played *Hum-buz-well*. We play it like this. All the children go out of the room except one. She hides something, and then tells the others to come in. The article has to be in plain sight, as on the top of a window. The first one that sees it cries out, *Hum-buz-well*, but does not take it. He waits until all have found it. Of course you have to be careful not to look at it after you see it. My cat plays marbles every day. Solon, Me. MAY S.

A very jolly game that we like to play is *Laugh at the Hat*. The players are divided into two equal sides. They sit in two rows, facing each other on the floor. A man's hat is thrown on the floor. One side is to laugh when it lands right side up, and the other when it lands bottom side up. If any one laughs when it is not his turn, he must go on the other side. The object is to laugh so hard that it makes every one laugh to look at you. The side which succeeds in getting all the other players wins. I have read of another game called *Wiggles*. Some of you may not have heard of it. An irregular line—a "wibble"—is drawn on each sheet paper, all alike. Each person is to draw a picture containing the wibble, and the results are very funny. Concord, N. H. MARGARET R.

Give three (or more) children each a spool wound with the same length of twine, which they hold while three other children each take hold of an end of the twine and go all around the rooms till the spools are all unwound. The children holding the spools will then wind them up as fast as they can to see who will reach the end first. Another gay little game is to have a circle seated in chairs throwing back and forth several knotted handkerchiefs, with a person in the center trying to catch the white birds as they fly around his head. If he captures one, the person who threw it takes his place.

West Brattleboro, Vt.

MAUD B.

One of the most exciting games is called *Cities*. Each player chooses the name of some city, and all are seated in a circle of chairs except one, who stands in the middle blindfolded. One player says, "I want to send a letter from Boston to Chicago," and the two players with these names must try to change seats. If the blindfolded player catches one of them he has his seat and the one caught is "it." If he fails to catch any one, he may as a last resort say, "I want to send a letter around the world." Then all must change seats, and some one is sure to be caught. It is great fun to watch the players dodging across the room, and funniest of all to see the blindfolded one groping blindly after nothing!

Hyde Park, Mass.

MABEL M.

Rhode Island must be represented in every symposium that is worth anything! A good young people's game is *Advertising*. In the center of the table is placed a pile of papers and magazine leaves, containing advertisements of every description. Scissors, paste and brushes are furnished, and a folded sheet of paper on which to paste the cuttings. Tragedy and comedy are brought forth from that pile, and a prize given to the most successful author at the close. There is another game of *Alphabetical Authors*. Each guest has a slip of paper bearing all the letters. Ten minutes are given for placing an author's name against each letter, and a prize is awarded the one who has the greatest number, f. e., A, Addison; B, Browning, etc.

Kingston, R. I.

L. C. T.

A good indoor game is *Rhymes*. One says, "I have a word that rhymes with Cat." Another says, "Is it something that flies around?" "No, it is not bat." Then you go on like that until the people have guessed the right word. New Haven, Ct.

QUINCY P.

Knowing that some foreign Cornerers were in America I have asked them about their games, and will stop the roll of the States here, and take one of their replies, postponing all the rest, home and foreign.

I am a little American girl who was born in Korea. The Koreans are celebrating their New Year now. The first fifteen days of the New Year are their jolliest days. First, the boys and men play stone fight. There are two sides to the game. They pick up stones and throw them at each other just as boys here play snowball. Sometimes they are badly hurt, but they do it in fun, and that is the game. [O, that's all right—that's just like our football!]—D. F.] It is at this time the boys and men fly kites. They make a paste with glue and broken glass, and rub the string in the glue; when it is dry, it is very rough. They try and saw the strings of other kites while they are flying. If the other string is cut, all the boys try to catch the kite as it comes down. The children play seesaw different from what we do. They lay a short board across a little bunch of straw. Instead of sitting on the board they stand, and by jumping throw each other up in the air.

Andover, Mass.

MADELEINE H.

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## The Individual Communion Service

### WHAT SOME PASTORS AND CHURCH PAPERS SAY:

Clipping from the *Church Tablet* (Protestant Reformed Church, Aquacka-monk, Passaic, N. J.)

The individual Communion cups, which were used for the first time on Sunday morning, the 7th inst., have given great and general satisfaction. The beautiful service manufactured by Reed & Barton of New York, is the gift to the Church of Miss Clara Berry of Clifton, whose generosity is much appreciated. The plates are of silver, in the shape of the Communion bread plates, each holding thirty-six small glasses, set in a raised disc fitted inside the border. The plates and discs are lined with celluloid, so as to make the handling noiseless. By the use of a patent filler, beautiful in design and perfect in its operation, the glasses are easily and quickly filled before the opening of the service. The glasses when emptied are placed by the communicants in a small holder screwed to the back of the pew at the side of the book rack, and gathered up after the service. The holders are of oak to match the pews, and were kindly provided by Mr. J. H. Boynton. The individual Communion cup, besides being more cleanly and sanitary, expedites the distribution of the elements. After careful inquiry, we find this particular service, though perhaps more costly, to be less objectionable and more dignified than any on the market.

Extract of letter from Rev. John Harvey Lee, Second Presbyterian Church, Germantown, Philadelphia, Pa.

"The whole service is most pleasing. We think it beautiful and dignified, and worthy in every way of the Sacrament and the Church."

Clipping from *The Church Economist*, New York City.  
(Referring to the adoption of the Individual Cup by the West End Presbyterian Church of New York City.)

In the meantime, sentiment in favor of the change became so pronounced that a second meeting was called, at which the former action was ratified and the Session directed by an almost unanimous vote to introduce the new system.

Carrying out these instructions, the Session examined the various patterns and visited several other churches where the individual cup is in use. As a result of these investigations, the church ordered a supply of the necessary trays and cups from the house of Reed & Barton.

Rev. John Balcom Shaw, D. D., Pastor West End Presbyterian Church, New York.

(This church has been using our trays since 1897.)

From beginning to end, the service was so great a success that it disarmed all criticism, and proved more impressive, if possible, than the older modes of distribution. Since the service I have not heard more than three or four express dissatisfaction with the new regime, and after the congregation has become accustomed to it, I believe that everybody will regard it with favor.

Extract from letter from Rev. Thos. Brown, Westminster Church, Utica, N. Y.

"I may add that the Set gives great satisfaction. It is by far the most perfect thing yet made, so far as our knowledge goes."

Extract of letter from Rev. Edwin B. Robinson, Grace Congregational Church, Holyoke, Mass.

"Allow me to express my delight with the Communion Service which you recently furnished for Grace Church, Holyoke, Mass. We chose your product after a careful examination of other samples submitted, and the vote of our committee was unanimous and hearty that yours was far superior to all the rest. For convenience, beauty and durability, we have seen nothing that equals your work."

Clipping from *The Church Economist*, New York City.

Three leading New York churches in as many denominations have lately adopted the individual Communion Service. These are the Madison Avenue Reformed, Rev. Dr. Kittredge, pastor; the Central Presbyterian, Rev. Dr. W. Merle Smith, pastor, and the Central Congregational, Brooklyn, Rev. Dr. S. Parkes Cadman, pastor. All were supplied by Reed & Barton, New York. No better proof of the worth of this system could be cited than the practice of such important and wise churches.

Extract of letter from Rev. Dr. Lewellyn Pratt, Broadway Congregational Church, Norwich, Ct.

"We used the Communion Trays and Individual Cups last Sunday. I think all were pleased with the change, and even some that looked with reluctance at the proposal of it, were won in commendation. The elegance and dignity of this particular form overcame the oppositions which pictorial representations of 'The Cup' had excited. I should think this style would take precedence of all others."

### SOME CHURCHES USING REED & BARTON SETS

Lack of space prevents the printing of a complete list of churches using the Reed & Barton Individual Sets. Suffice it to say the foremost churches in New York City and vicinity, as well as throughout the country, have selected these sets in preference to all others, as being the most durable, appropriate and practical.

The names of a few churches are here appended, sufficient for reference.

First Congregational Church, Terre Haute, Ind.  
Winthrop Congregational Church, Taunton, Mass.  
First Congregational Church, Springfield, Mass.  
First Congregational Church, Akron, O.  
South Congregational Church, Andover, Mass.  
Central Church, Worcester, Mass.  
First Church of Christ, Dartmouth College, N. H.  
Central Congregational Church, Brooklyn, N. Y.

South Congregational Church, Brooklyn, N. Y.  
Broadway Congregational Church, Norwich, Ct.  
First Congregational Church, Montclair, N. J.  
First Congregational Church, Naugatuck, Ct.  
Second Congregational Church, Holyoke, Mass.  
Grace Congregational Church, Holyoke, Mass.  
Congregational Church, Windsor Locks, Ct.  
Fifth Avenue Baptist Church, New York City.  
Madison Avenue Baptist Church, New York City.  
Calvary Baptist Church, New York City.  
First Baptist Peddie Memorial Church, Newark, N. J.  
Central Presbyterian Church, New York City.

And over One Thousand Other Churches

Westminster Presbyterian Church, Utica, N. Y.

Second Presbyterian Church, Germantown, Pa.

First Presbyterian Church, Ithaca, N. Y.

Madison Avenue Reformed Church, New York City.

Church of the Covenant (Presbyterian) Chicago.

Second Presbyterian Church, Elizabeth, N. J.

First Presbyterian Church, Orange, N. J.

Jay Gould Memorial Church, Roxbury, N. Y.

Reformed Church, Flatbush, N. Y.

Reformed Church, Astoria, N. Y.

Clinton Avenue Reformed Church, Newark, N. J.

Madison Avenue Reformed Church, Albany, N. Y.

Trinity Methodist Church, Albany, N. Y.

Presbyterian Church, Galesburg, Ill.

Presbyterian Church, Manila, P. I.

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## Methodist Protestants and the Dayton Council

### How the Action Is Being Received

BY REV. C. E. WILBUR, D.D.

*Editor Sunday School Periodicals, Methodist Protestant Church*

There was much silent protest, though not much active opposition, in the Methodist Protestant Church to the idea of affiliation or federation as expressed in the syllabus put forth two years ago by the "joint committee" on church union. This protest was due to two facts largely, though some minor considerations had weight: first, while Methodist Protestants believed in the sincerity of those in the lead in the movement, they did not believe that the other two Churches, especially the Congregationalists, were ready to make such concessions as would render organic union possible; secondly, being the smallest denomination, they feared that mere affiliation meant only disintegration and absorption for them, and so a practical ending of their denominational life, with no corresponding gain for the principles for which the denomination stands.

Consequently the General Conference of 1904 did not adopt the syllabus, but declared for immediate organic union; yet it showed its willingness to continue negotiations by providing for representation in the council "raised" by the syllabus.

Many of our representatives, therefore, went to Dayton expecting little in the way of practical results. Some even did not think they were authorized to go into the council, being instructed for immediate organic union. The declaration of the council at the outset for union, and the splendid spirit of concession shown by both the United Brethren and Congregational representatives, came to them as a great surprise. It came also as a challenge, and awakened a corresponding spirit of concession in them. Thus they came away feeling that union was assured, as the two difficulties referred to above were removed.

Our Methodism is continental in its geographical scope, extending from the Atlantic to the Pacific. The West has been enthusiastic from the beginning for either union or affiliation; the middle and eastern sections of the Church have been less enthusiastic. Pittsburgh, Baltimore and the Southeast have been most outspoken in opposition—not to union in the abstract or with the two churches named, but to the form of federation proposed in the syllabus. It is too early yet to have heard fully from all sections since the Dayton meeting, but such expressions as have been made are all favorable.

At the Pittsburg Preachers' Meeting, the sentiment was strongly in favor of the action taken at Dayton, and the reports of the representatives were received with great enthusiasm. Those who had been opposed or lukewarm are now the warmest advocates of union. It was said that the evidence of divine guidance was not more clearly seen in the first apostolic council, when Paul came down to Jerusalem from Antioch to confer with the "pillar apostles" in regard to the reception of the Gentile Christians into the church, than in all that led to the magnificent culmination at Dayton.

Baltimore is the strongest center of our Church, and there denominational sentiment is naturally most intense. It has been thought by close students of the movement that there the greatest opposition to it would be met; but even these close observers believe that, in the form presented by the Dayton council, it will receive the approval of the Baltimore brethren—loyalty to the general conference action requires this. The only expressions received here from the Southeast since the Dayton meeting are favorable, though conservatively so.

Aggressive measures will be taken to bring the meaning and significance of the Dayton action before our people, so that it may be acted upon intelligently by our General Con-

ference and by the annual conferences, should it be sent down to them by the General Conference of 1906 in the form of overtures. It will be discussed in our church papers; it will be presented at annual conference sessions and in the programs of district and ministerial meetings; Christian Endeavorers, in the denominational, conference and district conventions, will present it; and finally, it will be discussed by pastors publicly and privately with the people. The syllabus was brought before the people through these channels, and the Dayton action will be. It will be thoroughly understood by our people, no doubt, before final action upon it is taken.

The practical outcome of the contemplated union anticipated by our people is along social, educational and administrative lines. In the far West, where our churches are few and their membership small, much is expected in the way of enlarged Christian fellowship and social influence. By the combination of the various organizations for carrying on missionary and educational work, it is thought a much larger percentage of funds will reach the fields where they are to be used. In several forms of Christian sentiment, both United Brethren and Congregationalists are much in advance of us—notably missionary. It is hoped to gain much in an educational way by contact with those in advance of us. Having but few churches in the great urban centers, we have lost much in membership by the drift of our young people to the cities. In this union they will find their own people in these centers. We expect a beneficial effect upon our ministry by association with those of broad culture. These are some of the results anticipated, to say nothing of the inspiration that will come from a larger fellowship.

### A Word on Evangelism

BY REV. NEWELL DWIGHT HILLIS, D. D.

For all ministers of Jesus Christ, it is a ripe moment, when all the days are big with opportunity. Never were the people so satiated with things, so tired of mere food and bodily things. Never were they so hungry of heart, so tired of their burdens, so plastic, so eager for the bread that feeds and the fountain that falls not. As ministers, we need to draw men, to hold them, and in holding them, to build them up in manhood. But nothing draws men like the evangel of God's love; nothing holds and fascinates men like the story of Jesus Christ; and nothing else will build up manhood and make it rich, like fixing one's thoughts on the face of Christ, the deeds Christ did, the words he spoke, the death he died.

Once more the people gladly hear his story, and every minister ought to get out of his ruts, and meet the new tide of faith with new wisdom, better plans, richer sermons, harder work. Many evangelists preach twice each day, because they repeat the themes and sermons that they have proved. A good sermon ought to be like a hero's sword, that has flashed in a hundred battles and proved itself in a thousand victories. In Benjamin Franklin's Autobiography he speaks about hearing George Whitefield in Philadelphia. He begins by saying that Whitefield preached in the open air in the afternoon and evening. Franklin tells us that the preacher's voice was as sweet as a swallow's note, and that in order to test the carrying power of his voice, he backed away from the speaker until he was several hundred feet distant, when he discovered that it was difficult to hear. He then computed the audience that could follow Whitefield's argument, and concluded that the multitude

would be about thirty thousand. But, adds Franklin, he could always tell in a few minutes after the preacher began whether or not it was a new sermon or an old one, well proven, enriched and mastered, and therefore calculated to transform men. Franklin did not like to hear Whitefield, save in these mellowed and ripened sermons.

We ministers do not preach often enough. We must go back to the time-worn principle that the way to learn how to preach is by preaching. Every minister ought to preach twice a day for at least a month every year. Courage, faith, initiative—these are the needs of the hour. Last week, Wednesday night, I preached to some two hundred and fifty people who came to make a profession of their faith on the following Sunday morning, in a Methodist church in Brooklyn. Dr. Goodell of New York has just received four hundred and nine people on profession of faith. Some of our ministers who have not received any one on profession of faith for a year would better sell half of their books, and buy a railroad ticket to Chicago, to hear Dr. Gunsaulus preach in the Great Northern Theater on Thursday noon, or to New York and hear Dr. Goodell, or to Philadelphia and hear Dr. Torrey and Alexander. For the field is white unto the harvest. Some of the laborers are out in the lane, wondering why they have no handfuls to glean, and yet just beyond, in the Master's field, are the white sheaves, and he who will may put in the sickle and garner them.

### A Taunton Letter

*Trinitarian*, Taunton, Mass., is responding loyally to the zeal of the new pastor, Rev. L. B. Goodrich. As there are many Sunday evening services, this church holds vespers at 4:30 P. M., when all other churches are closed. A responsive service prepared by the pastor is used. Large space is given to praise, in which congregation and choir unite. Once a month the pastor gives an illustrated talk on the Sunday school lessons, helping teachers and pupils. The attendance of less than a hundred at the former evening service in the vestry has risen to over three hundred at vespers and abundantly justifies the decision to reopen the church proper.

The Sunday school rewards perfect attendance for the year, and its recent observance of this custom was made notable by gifts to two faithful members. Llewellyn B. Higgins, for ten years' perfect attendance, was presented with a valuable signet ring; while Elijah E. Richards, whom nobody could remember as ever having been absent, and who, when asked if he knew how long his record of attendance was, modestly replied that he thought he had not missed a session "since the flood" (which locally means the great freshet of 1886), was given a fine copy of Hoffman's *Christ before the Doctors*.

*Union* is just entering the third year of the present pastorate, and the additions of the past year make its membership the largest yet. A successful boys' brigade organized last fall has aroused much enthusiasm. The promising Junior Endeavor Society is one of the most flourishing organizations of this busy church. The year closed without debt.

G. H. J.

### Pastoral Transfers

FROM FORT WAYNE, IND., TO OTTAWA, ILL.

Dr. J. Webster Bailey, who succeeds Dr. Baird at Ottawa, Ill., comes from good stock, his father having been professor in Knox College and president of Blackburn University, Carlinville, Ill., where the young man, after graduation, served as superintendent of schools. His equipment was further enriched by a course at Lane Theological Seminary and his degree of D. D. came from Knox. He was pastor of a Presbyterian church at Cambridge City, Ind., succeeded B. Fay Mills at West Rutland, Vt., had a fruitful pastorate at Lockport, N. Y., and leaves Fort Wayne, Ind., with a record of 200 accessions, making the membership 520, the building debt met and a pipe organ put in. Serene, alert, single-hearted, he has won the esteem of his brethren and the confidence of the people of Fort Wayne. Through his service as president of the State C. E. Union he has endeared himself to young people, who, with men, form a large proportion of his congregations. The Ottawa church, deserving of all good things, has secured a worthy successor to its line of honored pastors.

E. D. C.

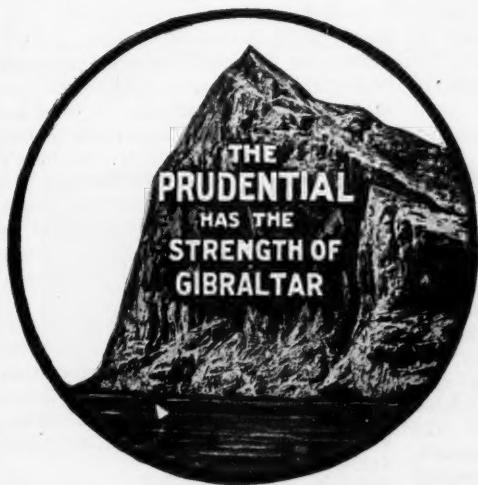
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## The Literature of the Day

### The Philosophy of Religion

This study of religion is the crown of Professor Ladd's life work. All the years devoted to metaphysical and ethical research, to physiological and experimental psychology and historical religion, rich as they have been in results shown in previous works, have served also to provide materials for this central treatise. Its field and method are suggested by the second title, *A Critical and Speculative Treatise of Man's Religious Experience and Development in the Light of Modern Science and Reflective Thinking*. The reader will be struck with the evidences of this long preparation in a controlled wealth of quotation and in a mellowness of treatment which makes careful study of the argument enjoyable.

Briefly, then, the problem which the author sets before himself is to make philosophy the arbiter and interpreter of the facts of observed and recorded religious experience. He emphasizes as the keynote of his method that "truth results from the application of reflective thinking to experienced facts." He plunges at once into a consideration of the problem and the method, defining his aim in relation to the assumption that no science of religion is possible, but that science and religion of necessity exist in separated spheres which at no point meet or overlap, and the other assumption that a scientific result can be reached which is comparable in defined and verifiable results with the chemical and mathematical group of sciences. The conclusions to be hoped for lie in a territory intermediate to these extremes. The facts of religious experience exist in the field of science and must be taken account of, but it is not possible, and may never be possible, to reduce them to "a logically harmonious and interconnected—not to say a rigidly demonstrable—set of conceptions and principles." Elsewhere he insists, quite rightly, on the inaccessibility of the material of religious experience, on which the science of religion must be founded, to the wholly unsympathetic mind.

It is not, of course, Christianity alone which is the subject of inquiry; and the book throughout, while showing the author's deep conviction that in Christianity alone we have a growing, adaptable and so possibly universal religion, gives full credit to the other religions of the world for their valuable content of truth. The argument begins with a study of the historical development of religion, and here the inaccessibility of the primitive man is insisted on. We know only the varied forms of savage religious thought and cult, all of which are late outgrowths of primitive forms of thought which have perished. The importance of this principle is shown in the acute criticism of current theories of religious origins.

The second part, dealing with man as a religious being, is largely psychological, treating of the powers, occupations and environment of man in their relation to his religious nature; the third with religion as a life—with faith and dogma, the cult of religion, the way of salvation, the religious community and the individuality of religion. It is at this stage

that occurs a striking and illuminating comparison of the great religions in their agreements and variations in regard to a plan of salvation.

The second volume in its three parts treats of God: the object of religious faith, God and the world and the destiny of man. Two chapters in the last are devoted to the immortality of man, in which, after the assertion that "all this experience tends to emphasize the primacy and the supremacy of spirit over a material body," the conclusion is stated thus: "The conflict between modern science and the ancient hopes of religion over the separability of the soul from the bodily organism, when fought out fairly within the province of experience open to biological, physiological and psychophysical researches, ends, at worst, in a drawn battle. If religion cannot establish its affirmative view and demonstrate experimentally this separability, neither can science bring to the point of a demonstration the opposite and negative view." The highest grounds of faith in personal immortality he finds "on the grounds of faith in the Being of the World as perfect Ethical Spirit, and in man's potential likeness to this Being," or, in other words, on the community and growth of the imparted life of God which Christ reveals and mediates.

The characteristics familiar to the author's thought as revealed in his other works reappear in these pages. The spiritual life of man is his psychic life. The experimental method is fearlessly applied in the whole realm of psychology. There is a necessary reserve in pushing on the ascertained results to their conclusions. The atmosphere is that of the modern thought and the results are reached in the full light of the widest possible research and independent reflective thinking. Such work is stimulating and enriching. Without being a defense of Christian truth in its first intention, it becomes so by its power of bringing Christian thought and experience into their true historical and philosophical relations.

[*The Philosophy of Religion*, by George Trumbull Ladd, LL. D. 2 vols. pp. 616, 590. Chas. Scribner's Sons. \$7.00 net.]

### The Wheel of Life

Not without reason has Ellen Glasgow taken for her story the title suggested by Buddha in his appeal for self-extinction as the only way of peace. For her subject is the misery and futility of the self-seeking, which is the surface indication of our wealthy society social circles. The men, who are but well-groomed animals, without the self-restraint which instinct forces upon the beasts; the women, who paint and lie and amuse themselves at any cost of cruelty or honor, are depicted unflinchingly, yet with a sympathy which never lets us think that the worst of them is wholly bad, and a humor which relieves the darkest pages.

Yet, if the title is Buddhistic and the order follows the inevitable turning of the wheel through impulse and illusion to disenchantment, the spirit is Christian in an ending which brings reconciliation in individual purification and peace, and

a charity which never wholly fails. The true motto for the thought of the story would be Christ's own words: "Whosoever shall seek to gain his life shall lose it, but whosoever shall lose his life shall preserve it." There is neither priest nor minister in the book and there is plenty of worldliness and flippancy, but the effect of the story on thoughtful minds will be like that of a deep and moving sermon.

On the comparatively small stage which is set it is worth noting how many types of character are presented. There is the good man who wins through trouble to that peace and strength which are better than happiness. There is the good man discouraged by a wholly worldly wife, giving wise counsel in secret and doing good by stealth. There is the worldly and shallow wife who is fighting to retain her worthless husband's love, and who is yet deep enough to love goodness and to know her own shallowness and unhappiness. There is the heroine who awakens from dreams to seek life and finds sorrow and disillusionment. Her lover, the man who lives by his sensations and plays with love, is powerfully drawn—all the more because we are not allowed to mistake his strength and charm or to think him wholly bad.

The humor of the book is of a delightful kind and will linger in the reader's mind along with the powerful moral impression. It is not merely a flash of light which plays now and then, it is inherent in the point of view and the situations. The cynical point of view of utter selfishness has seldom been better put. For example, take the worldly wife's apology for an aged lover: "I believe he has millions," remarked Mrs. Payne, in the tone in which she might have recited her creed in church, "and as far as a husband goes I have never observed that there was any disadvantage to be found in age. My experience of the world has taught me that decrepitude is the only thing which permanently domesticates a man." And the insight on the other side is quite as fine as in the turning point of the hero's moral struggle: "Peace will be very like happiness," he said to himself, and then with the framing of the sentence he stopped in his walk and smiled. "Peace is happiness," he added after a moment, "for certainly pleasure is not."

Through these rich qualities of insight, humor, charity and moral earnestness the author has given us an interpretation of our social life which is intensely interesting and which, with all its truth-telling, leaves our faith in God and humanity undiscouraged.

[*The Wheel of Life*, by Ellen Glasgow. pp. 474. Doubleday, Page & Co. \$1.50.]

### The Prophet of the Poor

Men have found in the story of William Booth a remarkable resemblance to the careers of George Fox and of John Wesley. His early consecration to the cause of the poor, his power over men, the devotion of his followers, the magnitude of the work which he inaugurated, will remind others of the history of the Little

Continued on page 318.

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### The Literature of the Day

(Continued from page 316.)

Brothers of the Poor and their great leader, Francis of Assisi. When William Booth, a lad of thirteen, shouted himself hoarse in approval of the Chartist sentiments his career really began. Converted at fifteen, he early entered religious work with other young companions in cottage meetings and open-air gatherings. Some of the features of that work foreshadowed the principles later adopted by the Salvation Army. It is a pathetic fact that, like John Wesley too, he was soon to find that the Church under which he would gladly have labored would have none of him and his methods. The Church of Wesley cast out of its ranks the one man of recent years most near of all their number to Wesley himself in spirit. It was as well, undoubtedly. So he was at liberty to work out his life problem.

That was an important hour when, returning from a meeting in East London, Booth said to his devoted wife, "O! Kate, as I passed by the doors of the flaming gin palaces tonight I seemed to hear a voice sounding in my ears, 'Where can you go and find such heathen as here, and where is there so great need for your labors?'" So, without money, with no friends but the poor, banished by the Church, often mobbed by the men he would save, Booth began his mission. It is to the lasting credit of Samuel Morley that he was one of the first of men of wide influence to recognize and champion this lover of the poor and the outcast.

The biography which Mr. Coates has written reviews the remarkable career of General Booth, the development of the Salvation Army, its methods, its religious doctrines and its widely varied social effort down to October, 1905, when before a great and distinguished assembly the Mayor of London bestowed upon General Booth the highest honor London could confer, "the freedom of the city." The story of Mrs. Booth, woven into the narrative, is of equal interest. No reader of the record will doubt that the name of General Booth will be given a place by future generations among the great leaders of unique movements in religious history.

[*The Prophet of the Poor, the Life Story of General Booth*, by Thomas F. G. Coates. pp 354. E. P. Dutton & Co. \$1.50 net.]

### The Father of Pre-Raphaelitism

Perhaps the most interesting episode in the art history of England during the nineteenth century is that of the rise and influence of the Pre-Raphaelite movement. It aroused a storm of ignorant and contemptuous criticism, soon broke up into divergent tendencies, left a deep mark on the work of later artists and has been the subject of more or less controversy ever since. Not the least confusing element in it was the part played, as defender, critic and patron by Ruskin.

The real father of the movement was Holman Hunt, who had worked his way to independent art expression and was impressed with the danger which threatened the English school of painting in the false or imitative methods of the artists of his time. His younger friend, Millais, united with him in declaring allegiance to the painstaking study and interpretation of nature at first hand.

They joined with them in a brotherhood Rossetti, who was for a time Hunt's pupil, Woolner the sculptor and three younger men, none of whom did anything notable in art. The brotherhood brought Hunt nothing but misfortune, and his work as an artist was nearly wrecked by the unpopularity of his misunderstood theories. To add to his discontent, in the later history of the movement Rossetti, who had departed widely from the principles of the brotherhood into a revival of mediævalism which Hunt disliked, began to claim, or allow his friends to claim for him, the real fatherhood of the whole movement.

To tell the real story and disprove the myths which have gathered around the movement is the purpose of Holman Hunt's autobiography, *Pre-Raphaelitism and the Pre-Raphaelite Brotherhood*. He has done this with perfect self-command, a clear and convincing statement of the facts of the case in their order, and a kindly spirit. The reader must not, however, look for the sort of free confession and intimate revelation which so often makes the charm of autobiography. We are introduced to the artist, his pictures are beautifully reproduced and we meet with his friends and companions. Nor is the unconscious revelation of character lacking. We come to know a man of clear convictions, indomitable spirit, laborious but effective imagination, prodigious industry, an earnest Christian faith and a genial and companionable spirit. He tells us about his work and trials, takes us with him to Syria, where he spent years in study for his religious pictures, and introduces us to men of the first interest in his own generation, like Tennyson, Ruskin, Millais, Gladstone and others.

Fortunately, Mr. Hunt is more intimate with us in his account of these friends than of himself. For example, he tells the story of a walking tour in Cornwall, which he made with a party which included Tennyson and Palgrave. Palgrave had been charged by Mrs. Tennyson not to let the near-sighted poet out of his sight, and he fulfilled the charge with a literalness which at last drove Tennyson to abandon the trip. With a tenacious memory and a strong imagination, here and elsewhere Mr. Hunt reconstructs long conversations in an interesting way.

The admirable photogravure reproductions of all Mr. Hunt's important pictures inevitably suggest an estimate of his art. The reader gets most of the qualities which give it power in these reproductions. The color is of a piece with the rest—rich in thoughtful imagination, laboriously faithful to realities, so that we feel, what the autobiography indeed shows, that the pictures were tableaux before they were put on canvas. This hard realism, rather than the theory of an immediate return to nature, in large part accounts for the unpopularity of the pictures as they appeared. They both undertake too much for the onlooker and demand too much. They are learned, deeply thoughtful, labored—of the spirit of Gray's Elegy in the art of poetry, but with nothing of the free and spontaneous imagination of Keats, whom the painter loved so well.

[*Pre-Raphaelitism and the Pre-Raphaelite Brotherhood*, by W. Holman Hunt, D. C. L. 2 vols. pp. 512, 493. Macmillan Co. \$10.00.]

### The Way of the Mystics

Every one has heard the name; few, probably, among our readers could define for their own satisfaction who the mystics are and what their peculiar thought means for the Church. Tauler, Teresa, Madam Guyon, some leaders of the Moravians, and, among moderns, the author of *John Inglesant* will occur as outstanding names in the movement, and this wide variety will suggest the independence of this mood of thought, crossing as it does the lines and barriers of church organization and including men and women of the most diverse church relations. And now Dr. Robertson Nicoll, of whom most of us think as editor, hard-headed but sympathetic critic and leader of church policies, has devoted a book, under the somewhat enigmatical title, *The Garden of Nuts*, to the definition, vindication and exemplification of mystical thought.

The reader who comes for information, must not, however, look for the historical sketch with which we might have expected such a study to open. He begins with Tauler's experiences, refers to Vaughan's "entirely unsympathetic, if not positively hostile" *Hours with the Mystics* and leaving the historical gap unfilled, passes on to definition. "The inward way and its stages make up the central doctrine of mysticism. All Christian Mysticism rests on the primordial facts that we came out of the great center, and that our duty and rest are in that center. Mysticism is accordingly counsel to the exiled. It assumed that God is to be found and that therefore there is and can be only one great work in life, that work being to accomplish an individual reversion to the fount source of souls. . . . According to mystical teaching, God is to be found in the inward way."

This definition at once suggests the connection which our modern revival of the doctrine of the immanence of God supplies to mystical thought. While God's transcendence seemed to shut out all conception of a real and present unity between God and his children, the mystical doctrine of the inward way seemed an alien among Christian dogmas. Dr. Nicoll has not cared to make much use of this connection. He defines by relation to the inherent mystery of life. Truth is deeper than our plummet sounds. The Scriptures are a hidden mine of suggestion and even of allegory. The effect of mystical thought is to soften hard lines of dogmatic thinking and definition and to make a deeper unity behind the visible divisions of the Church—that mystical Doctrine of the Holy Assembly to which a delightful chapter is devoted.

Dr. Nicoll's own interpretations of Scripture in the spirit of mysticism make up more than half the book. They are often of high devotional interest. Yet we cannot but think that their general effect is rather that of an anticlimax. We are led up to heights of promised vision—and we find ourselves within walls and doors in the presence of a use of Bible passages which is often fanciful and a thought which sometimes narrows by neglect of present knowledge, though it often deepens faith by great thoughts of God.

[*The Garden of Nuts*, by Rev. W. Robertson Nicoll, LL. D. pp. 232. A. C. Armstrong & Son. \$1.25.]



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## CONSULTING STATE EDITORS

**Getting Hold of Real Boys**

BY REV. E. ALONZO KING, SANDUSKY, O.

A few years ago "the boy problem" loomed up on every church or Sunday school convention program, and he was discussed much as a cook would discuss her fallen cake.

What is this change, and how has it been brought about? The present activity in his behalf has resulted from the agitation of years. The fact has gradually dawned on me, as I have come into touch with wide-awake and up-to-date pastors, that men have stopped reading books about the boy and have gone to work on the boy himself.

At the Congregational Assembly at Frankfort, Mich., a few specially interested in the subject called together other men interested in boys for a conference under the trees. Twenty-five or thirty came. Others would have come had it not been for pressing assembly duties. It seemed to me significant that out of that small company and among the more adult men so many responded. They were not theorists, either. They were all men who "do things" for boys. I can do no better service for the boys of our churches than to report some of the things being done for boys "out West."

One of the men has had for some years a Castle of King Arthur with a Boys' Brigade and physical culture attachment. The boys meet for drill and for regular "round table" work. He takes the opportunity to give religious instruction through telling stories such as boys like. Several other men have these Castles. Many of the brethren carry on boys' camps annually and say they are the best paying things they ever undertook. One brother has a large boys' choir trained by an expert musician.

Another of the men carries on a religious meeting for boys Sunday afternoons, with an average attendance of seventy-five. Citizens of good reputation address these meetings occasionally. He is building a new church now and has a full-fledged gymnasium in the building. Several other men are introducing the gymnasium idea. It was interesting to hear them say, "We are building a new church and are planning for a gymnasium." One minister has a class of Sunday school

boys that no one else will take. They meet in the parsonage for fifteen or twenty minutes and then go home. In the afternoon they go to the ball game. Their fathers go, too, so the church can accomplish little in that direction; but the pastor gets the boys for a little time once a week. At the conclusion of the conference a vote was taken requesting the program committee to reserve a place next year for a "boy expert."

A few months ago I wrote two articles describing the work of the People's Institute of our own church. They were published and scattered abroad. As a result, I have had a number of requests from men and women in different sections of the Union requesting further information. In every case these people are building new churches and are including the gymnasium feature. A friend in Ohio has for some time been carrying on a "Thursday Club." The first number on the program is a physical culture drill. He has organized two large brigades of boys and is doing splendid work with them.

From all sides I hear of an increase of this sort of work with boys and young men. A few weeks ago a young Presbyterian clergyman in an Eastern city told me that he had begun to utilize an old, unused basement by fixing it up for a clubroom. Recently I visited a country parish in Ohio and found the pastor had introduced the first game of lawn tennis ever played there. The court was in the church yard. That evening several strong, manly young fellows were playing. They also appeared in the choir that same evening. I was told that they had been interested by a choral society that met there the winter before, and had been held through the summer by their interest in tennis. Before this they had wasted their spare time in the saloons.

The physical element in youth is being recognized and utilized to the full extent. One brother testifies that after he has given his mischievous boys a half-hour dumb-bell drill he can do almost anything he wants to with them. The vital overflow has had a proper outlet.

If there were time and space I could prove that this kind of work has spiritual reward. More and more, I think, we are coming to treat the boy as a boy, not like a little man.



Rev. John G. Fraser, Ohio



Rev. Henry Lincoln Bailey, Mass.

## CONSULTING STATE EDITORS

## [Publisher's Department]

**THE DYER AND CLEANER FROM A SANITARY AND HYGIENIC VIEWPOINT**BY JAMES BAILIE RICHARDS, M. D., PH. D.  
(In the *New York Health Journal*)

While the mere names Dyeing and Cleaning are associated in the popular mind with thoughts of cleanliness and health, there are many establishments of the kind wherein the essential hygienic details do not receive the conscientious attention they should, or are even ignored altogether. In fact, the management of public dyers and cleaners regarding the question of health will be found to be among the minority, and only occasionally do we find a concern of this kind fully alive to the surpassing importance of this feature.

There are many details in which dyers and cleaners are open to criticism on the part of the physician and the sanitarian. The water supply may be contaminated by the presence of bacteria, and such germ-laden water is a fruitful cause of zymotic diseases. Strong alkaline mixture or dangerous acid compounds may be employed to cleanse the garments, and minute particles of the same left in the interstices of the cloth frequently set up an irritation; many annoying cutaneous disorders have their origin in this cause. Again, facilities for drying may be limited or ineffective, thereby causing the garments to come out impregnated with inimical germ life—for improperly dried clothing affords a most inviting *nidi* for all forms of germ life and health-destroying bacteria.

Fortunately, in almost every city of considerable size there may be found at least one dyer and cleaner whose establishment is conducted upon strict sanitary lines, one wherein every process employed is deserving of hygienic sanction. In Boston and New York this distinction is rightfully accorded to the Lewandos French Dyeing & Cleaning Co., an establishment that is, we find, thoroughly in accord with the principles before presented, and therefore deserving of approbation on the part of the medical profession, the public sanitarian, and, in fact, of every layman who pays due attention to his own health and the health and well-being of his household, for no greater menace to the home could be conceived than is involved in the introduction of articles of wearing apparel or family linen which have undergone unhygienic manipulation in the dyer and cleaners of unsanitary character.

Through information obtained from wholly unbiased and competent authorities we have assured ourselves as to the completeness of the Lewandos French Dyeing and Cleaning Co. from a sanitary viewpoint. The water used is free from all possible impurities by effective filtration; no harmful compounds are employed to remove dirt and foreign matter, hence the elimination of all dangers involved in the presence of acid dust that may through friction cause skin irritation, resulting in eruptions or even blood poisoning. The garments are dried under hygienic conditions, thus rendering them free from all odor, which is not the case when by reason of imperfect processes water not thoroughly pure, or probably unclean, is allowed to slowly dry in the garments. This latter is a feature that very seldom receives the attention its importance demands.

In fact, in equipment, in operation and in result, the establishment in question is beyond adverse criticism on the part of the physician, the sanitarian and the hygienists. The machinery utilized is one of the most advanced type, and every hygienic feature receives due attention; the processes are thoroughly sanitary and every detail of the same is in keeping with the most advanced scientific knowledge of the day; the result being that instead of a superficial cleansing the garments come out absolutely clean, as sterile as are the instruments of the surgeon—a consummation rarely attained by the less conscientious methods of the average dyer and cleaner, wherein mere appearance seems to be the sole result aimed at.

This publication is not interested in promoting the prosperity of any one particular dyer and cleaner, nor in increasing the profits of those conducting the same; but, at the same time, it is useless to tell our readers to insist upon the hygienic essentials in the dyer and cleaner they patronize, and show them the dangers involved in dyers and cleaners of unsanitary character, unless we point out specifically exactly where such sanitary and hygienic features are conscientiously observed. It is altogether for the benefit of readers who seek these columns for fair and unbiased advice upon all matters pertaining to health and well-being that we direct attention to the hygienic excellence of the Lewandos French Dyeing and Cleaning Co., who have offices in the larger cities of the East, and bestow upon this praiseworthy establishment the unqualified editorial indorsement of the *New York Health Journal*.

# PIEDMONT COLLEGE

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## THE PIEDMONT IDEA

"Not merely in the South, not merely for the South, but in the South with the South and for the Nation."

It is our privilege this week to present our readers with a picture of some friends and patrons of Piedmont College—the members of the Blue and Gray Camp of Demorest, Ga. This camp, composed of honorably discharged soldiers, veterans of both Confederate and Federal Armies, was organized in 1904. The purpose of this organization may perhaps be best explained by quoting directly from their constitution, "The object shall be the cultivation and strengthening of cordial and friendly relations between members and the advancement of their interests; the promotion and maintenance of love and loyalty to our common country; the teaching of patriotism to the youth of our communities; and the doing of any special form of work that may tend to secure any of the above named objects."

They are the donors of the Blue and Gray Medals presented annually to the student rendering the best declamation on some patriotic theme. It is an interesting and impressive scene that is enacted each year at our Commencement Exercises when these old soldiers march into the college chapel and take their places on the platform to listen to the declamations rendered by the different contestants. It forcibly impresses upon the mind the thought so well stated by a well-known Southern writer that we are indeed a re-united country, with a new South whose borders are to be found at the St. Lawrence River and the Great Lakes, and a new North with its boundaries among the pines and the rice fields at the waters of the Southern gulf.



I.

And Peace, like a beautiful angel, broods  
Over the fertile fields and the solitudes  
Of a land made bright by the smiles of God;  
And—dearest blessing of all—today  
The foes who fought in the long away  
Are reunited on this dear sod,  
Which blossoms o'er the slain of war—  
Friends! was it love we were fighting for?

II.

Oh, love is ours. Though the fight was sore,  
It is ended now—we are friends once more!  
Once more—thank God!—we can proudly stand,  
And looking back on the bloody past,  
Say: "It's over at last—at last!"  
With heart to heart and hand to hand,  
Over—and here, in the light of heaven,  
We do forgive, as we are forgiven.

III.

And thus forgive, brave hearts and true,  
The boys in gray and the boys in blue—  
Your higher mission at last is done;  
And though o'er the graves of our dead we weep,  
We can trust them all to the tender keep  
Of the God who guides us and makes us one!  
One in the Union which shall not cease.  
Till the flags are furled in the Port of Peace.  
*—Stanton.*

The work at Piedmont College is based upon the idea of sympathetic co-operation with Southern leaders in offering educational opportunities to the youth of Southern Highlands and Lowlands. If you believe in patriotic citizenship, if you desire to foster national ideas, investigate this institution and give its claims your consideration.

## OUR NEED—An Adequate Endowment

We want \$300,000 to endow the present work—and the college is growing; \$75,000 of this amount must be raised before July 1st to meet a conditional gift. For further information address Pres. JOHN C. CAMPBELL, Three Rivers, Mass., or Dean HENRY C. NEWELL, Demorest, Ga. Subscriptions to the fund may be forwarded to either of the above addresses. Checks should be made payable to Piedmont College.

Enlarged half-tone copies of the Blue and Gray picture will be forwarded to any address on receipt of two-cent stamp.  
Piedmont College and the Highlander next week.



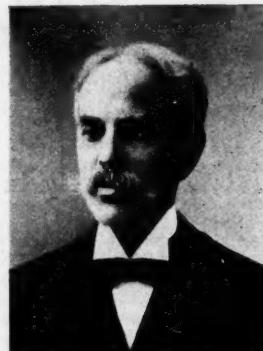
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## REPRESENTATIVES OF THE CONGREGATIONALIST IN FOREIGN LANDS

## The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

236. Do you think that it is wise for a minister to preach theories of the Higher Criticism to congregations who are entirely out of sympathy with them?—F. G. F. (Wisconsin.)

I suspect that preaching may well have very little to do with the theories. But such congregations may greatly need a gradual introduction to the facts which the historical and literary study of the Bible has brought out. And even in such congregations it would certainly be found that there were many who had grave difficulties concerning certain phenomena of the Scriptures that could only be satisfactorily relieved by the results of these later critical investigations. The main thing needed in this matter probably, for most congregations, is simply to come to the point where we do not impose upon the Bible claims which it nowhere makes for itself.

237. (1) Is it so much a question of being "saved," in the old theological sense, as it is of accepting as one's personal standard the ethical code taught by Jesus? (2) Is the ethical not only always involved in religion, but is it not the fundamental basis of genuine religious experience?—O. J. G. (New York)

1. From the Christian point of view, as I have repeatedly pointed out in these answers, to be saved is to come to share the life of God, including pre-eminently, of course, his character. And the Christian finds in Christ the supreme revelation of God. To accept, therefore, the ethical code taught by Jesus as one's personal standard is certainly involved, but it seems quite plainly not to be enough. For a man can hardly be thought of as in thorough earnest in the ethical life if he does not throw himself open to the highest associations possible to him, so to be lifted above his earlier self, not merely in standard, but in ethical attainment. That is, on the lowest conception, Christ is certainly to be regarded as in a real sense a Saviour, and not merely an ethical teacher.

2. The ethical is unquestionably an absolutely essential element in the personal relation to God in which religion consists. But the ethical itself always implies a relation between persons. And the significance of that relation depends not merely on the ethical attitude of one of the persons concerned, but upon the depth and richness of the personalities involved. In that personal relation to God which we call religion, therefore, what God is, and is willing to be to men, is a mighty factor always to be taken into account. The ethical

attitude of the man, therefore, does not exhaust the religious content.

238. Has the recent theory of multiple personality any light to throw upon the subject of personality in general, or is it too sensational a view to carry much weight?—A. L. R. (Colorado.)

It does not seem to me to throw a great deal of light upon the general subject of personality, except as perhaps indicating that one's entire personality may be much larger and more complex than has often been thought. There are some phenomena which seem to me to indicate, as perhaps the most probable explanation of so-called "multiple personalities," that they are to be regarded as really supplementary states of one personality, including in this personality all that some of the later writers have spoken of as the "sub-conscious."

239. How do you explain the fact that the demons recognized Jesus as the Son of God, as in Mark 1: 24; 3: 12, etc.?—F. A. G. (New York.)

Perhaps I can do no better than to quote



HENRY CHURCHILL KING

Dr. Bruce's words upon this point: "The immediate recognition of Jesus as a Godlike person reveals a sensitive, fine, strong mind wrecked by insanity." "All that is necessary to explain it is the Messianic hope prevalent in Gadara as elsewhere, and the sight of Jesus acting upon an impressionable spirit."

240. Can the Revelation statements about the "sealed books," and "the vials" be traced in the Old Testament and succeeding history?—H. J. L. (Ohio.)

I have no idea that the Book of Revelation is intended to give a history of the world. The imagery referred to, and much similar material in the book, is largely from the Old Testament, and a part of it, probably, from

extra-canonical sources—all intended, in my judgment, to set forth events that were expected soon to transpire. The only long look into the future seems to me to be at the very close of the book, with its glimpse into the future life.

241. 1. Is belief in the virgin birth of Jesus essential to Christian discipleship? 2. Would a rational or natural explanation of that event be helpful or otherwise to the faith of the present age? 3. Are scientific investigations in the direction of parthenogenesis (as for instance those being made by Professor Loeb) likely to throw light upon this miracle, or to affect the doctrine of the virgin birth in the near future?—A. C. T. (Nebraska.)

1. I do not think that belief in the virgin birth of Jesus is necessary to Christian discipleship. One might feel that there were sufficient historical reasons for questioning the record at this point without that conclusion affecting his Christian faith. 2. A possible "rational or natural explanation" would no doubt be helpful to some. To other types of mind it would probably make very little difference. 3. Such investigations as those referred to would probably help a few minds, as suggesting a possible law under which the virgin birth might have occurred. But for other minds who accept both the fact as sufficiently justified by the evidence, and also the principle of law as no doubt holding, it would make little difference. I have already dealt with the main question involved, somewhat carefully in the answer to Number 16; and I might refer my inquirer further to a very careful recent discussion of the entire subject by Professors Bacon, Zenos, Rhines and Warfield, in the January number of the *American Journal of Theology*. He will find quite different points of view set forth in this discussion.

242. Why is the "law of consequences"—that we must reap what we sow—imperative for a moral being and a moral world?—V. E. E. (Iowa.)

Because to set that law aside would be really simply to assert that there was no law at all in the moral world. That would mean that that world had no unity or consistency; that is, that it really constituted no true world at all. In other words, we should have a moral situation in which it would be impossible to think at all.

*Henry Churchill King.*

"Lose money—lose little; lose friends—lose much; lose heart—lose all."

# Three Pure Food Products



## Arlington Sausage

**A Sausage of Exceptional Quality  
Sold Only in Sealed Packages**

**E**VERYTHING about Arlington Sausage appeals to fastidious people. In the first place, the idea of having sausage wrapped in packages before they leave the factory, is an attractive one. It prevents their being handled in the market, and brings them to your table fresh and appetizing.

As for the sausage themselves, see if this description does not tempt you to try them: First, all the meat used is inspected by U. S. Government inspectors. That safeguards your health. Then it is chopped fine and delicately seasoned with fragrant herbs and spices. The factory where Arlington Sausage are made is "as clean as wax," as the saying goes, and they could not be more carefully prepared if the work was done in your own kitchen.

We would prefer that you buy Arlington Sausage from your regular dealer, but in case he does not carry them as yet, send us \$1.00 and we will ship you by express, charges paid within 500 miles of Boston, five 1 lb. packages, and a sample pail of Squire's Kettle Rendered Pure Leaf Lard. If 5 lbs. is too much for one family, get some neighbor to join with you in ordering this quantity. In any case, be sure you try Arlington Sausage—"A Breakfast Delicacy."

### SPECIAL NOTICE

In case your regular dealer does not happen to carry any of our various pork products that you may wish to try, we would request that you write us to that effect. We will gladly give you the name of some dealer in your locality who does carry our products. We will also endeavor to persuade your regular dealer to carry them.

## Squire's Kettle Rendered Pure Leaf Lard

**T**HE FINEST SHORTENING IN THE WORLD. Say what you will in favor of the various vegetable substitutes, there is, after all, nothing quite so satisfactory for shortening purposes as good old-fashioned pure leaf lard.

In years gone by, our grandmothers, in the fall of the year, tried out the leaves of fat in open kettles, and thus obtained their year's supply of lard. With such shortening as that, tender, flaky pie crust was the rule rather than the exception.

Squire's Kettle Rendered Pure Leaf Lard is made by this same old-fashioned method, and any woman can have as good lard as her grandmother had, if she will only buy this well-known brand. It has been the standard among New England housekeepers for over half a century, and all good grocers sell it. Ask your grocer for it.

## Arlington Hams and Bacon

**The Most Delicious the Market Affords**

**C**UT from selected, corn-fed stock, and cured by our own private process, Arlington Hams and Bacon have a character all their own.

Arlington Hams are specially light sugar cured, and we spare no pains or expense in our effort to make them the best on the market. The meat is sweet, tender, and of a most delicate flavor. Arlington Hams are as little like ordinary hams as tenderloin steak is unlike round.

Arlington Bacon is made with particular care for particular people. Slice it thin and fry it to a delicate golden brown, and you have a morsel that would tempt an epicure.

Arlington Hams and Bacon are sold by dealers who cater to good trade. If yours is not among them, please let us know.

**John P. Squire & Company  
Boston, Mass.**

## Principles of the Kingdom of Heaven Applied to Daily Living\*

By Rev. A. E. Dunning

Jesus made morality aggressive. For a code of Pharisaic scruples he substituted the will to create values, the passion for good work.—*Homiletic Review*.

Jesus taught his disciples that as members of his kingdom they were in human society as salt and light—to keep it wholesome and to enlighten it with truth to live by. Their righteousness was to be more than obedience to rules, it was to be a holy enthusiasm to make righteousness attractive and to impel men to possess it. This was what was to distinguish the members of his kingdom from the leaders of the Jewish Church. These were exceedingly careful to obey the specific laws of Moses, much more careful than Jesus was, but their strict lives did not make them worthy to be in the kingdom [Matt. 5: 20]. Having, then, stated the principles of the kingdom, which were the subject of the last lesson, Jesus showed how they should become constant controlling motives and give to character a pervasive power. They vitalize religion. They are not rules or laws. Like the young ruler [Luke 18: 21], one may keep all the commandments, yet not enter the kingdom of heaven. These principles substitute impulse for restraint, enthusiasm for rules, the driving power of a great motive for the habit of avoiding the breaking of law. Under the inspiration of love to Christ hatred of one of his brothers becomes as repulsive as murder [Matt. 5: 21-23]; and licentious passion as wicked as adultery [vs. 27, 28]. The principles of the kingdom to which our attention is especially directed in this lesson as applied to our habits of mind are these:

1. *Sincerity in speech* [vs. 33-37]. It was the custom of the Jews in our Lord's time to have a graduated scale of personal integrity. Only the basest of men in their judgment would break a promise to another man which he had called Jehovah by name to witness that he would fulfill [v. 33]. But if he called on some lesser object to witness his promise, such as the heaven, the earth, or Jerusalem or his own head [vs. 34-36], he might break it with less discredit, while his mere word counted for little or nothing. This law of graduated obligation still persists. Many make promises lightly which they hardly think of afterwards, nor blame themselves for disregarding. They feel it necessary to strengthen their promise by more than ordinary words when they are in earnest, and by still more when they hold themselves bound to do what they say they will do.

Our Lord taught that such elastic morality was unfit for his kingdom. The simple word should faithfully represent the inner purpose. One's ordinary speech should be the window into his soul. Where it is not, insincerity dwells, and the evil spirit has gained a foothold [v. 37]. These words have a special fitness for our time. Men have gained high places in business, government and society for selfish ends by devious paths, by deception, false representation, bribes, promises whose obligation is acknowledged only so long as it pays to keep them.

These means of gaining success are popularly regarded as evidences of high ability which justifies them in taking great trusts, standing at the head of vast corporations and holding honored public offices. The social conscience just now is awakening to find that these men lie, cheat, steal, perjure themselves and corrupt others. So it comes to pass that members of Congress are being sent to prison, judges are impeached and some who have stolen from their neighbors are forced to disgorge ill-gotten gains. This is preparing the way for a better appreciation of our Lord's principle that speech must represent the real thought and life of the members of his kingdom. He taught that to deceive men for selfish ends is to make one's self unfit for his companionship.

\* International Sunday School Lesson for March 11. The Tongue and the Temper. Text, Matt. 5: 33-48.

No one who does not enjoy work can truly enjoy anything else.—President Raymond.

## A Calendar for a Small City Church

BY REV. WILL A. DIETRICK, CLEVELAND, O.

The method of publishing the *Highlander*, our church calendar, may interest some of the smaller churches. Its special features are these:

It is published monthly, during the week between the last Sunday of one month and the first Sunday of the next.

It contains a complete calendar of all the church activities, with such detailed description and information as may be necessary.

The expense is entirely defrayed by the advertising, which brings in sufficient funds in addition to pay for a printed order of worship for use at the Sunday services.

The editing is done by the pastor, but the labor of securing advertisements and the clerical work of issuing the monthly statements to advertisers and collecting the amounts due is performed by the ever helpful circle of King's Daughters.

Among the advantages of this plan are these: It compels forethought and careful consideration in every branch of church work. It affords an excellent advertisement for the church in its community, and puts a comprehensive summary of its activities in the hands of each member. It becomes a valuable historical record of church progress and achievement.

The following details from our experience may be helpful to some other church or pastor desiring to undertake the experiment:

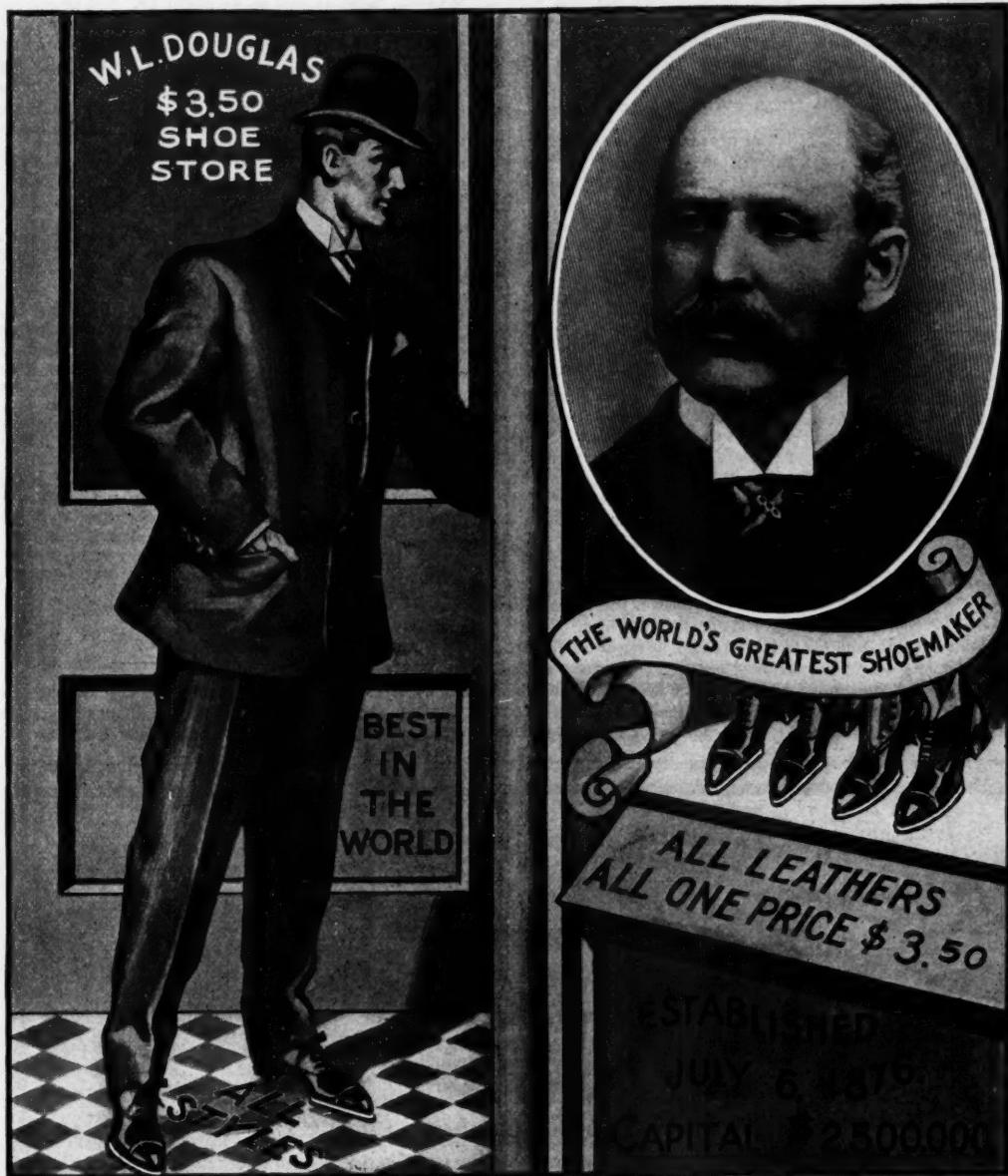
*Highland Church*, Cleveland, numbers but 140 odd members. It cannot afford to print a church calendar without the help of advertisements. We began the system of monthly calendars three years ago when we had but eighty odd members, and have found the publication has noticeably affected the growth of the church. The printed order of service for each Sunday is distributed by the ushers at the opening of each service. The *Highlander* itself which contains the advertising matter, is distributed at the door after service, thus avoiding the introduction of advertisements into the worship and also more generally assuring the conveyance of the *Highlander* to the homes. The printer's bill for each issue of the *Highlander* is five dollars (\$5.00), and the expense of printing the orders of service for each Sunday is one dollar and a half (\$1.50), or six dollars per month of four Sundays. The advertising rate is two dollars per quarter page per issue, or three dollars and fifty cents per half page, or five dollars per page. The total receipts from the advertising are twenty one dollars, leaving a profit each month of ten dollars where advertising contracts are taken for but a single month. Really the profit is not as great, for concessions are made to those advertisers who contract for the same space for six or more consecutive months. The profit on the December issue was seven dollars.

I desire to make acknowledgment to Rev. C. W. Carroll of Hough Avenue Church for the idea, which I obtained from him and adapted to suit our needs. His church publishes a weekly announcement on this plan at a corresponding increase of expense, which would be out of the question for this church.

Other clergymen have repeatedly asked me if it is not difficult to secure advertising. It is not difficult in a large city like Cleveland. Probably it would be harder in a small town. This plan of publishing a calendar is pre-eminently adapted to the small church in the large city, and works admirably wherever I have seen it tried. The summer presents the greatest difficulty, and we avoid a part of that problem by issuing one number for July and August much abridged so that the regular contracts will cover the expense, as it is almost impossible to secure advertisers for single insertions during those months. In the current issue, in not a single case is the firm whose advertisement is published affiliated in any way with the church.

# W. L. DOUGLAS

THE BEST \$3.50 SHOES FOR MEN



*W. L. Douglas makes and sells more men's \$3.50 Shoes than any other manufacturer in the world.*

\$10,000 REWARD to any one who can disprove this statement.

W. L. Douglas \$3.50 shoes have by their excellent style, easy fitting, and superior wearing qualities, achieved the largest sale of any \$3.50 shoe in the world. They are just as good as those that cost you \$5 to \$7—the only difference is the price. If I could take you into my three factories at Brockton and show you the infinite care with which every pair of Douglas shoes is made, you would realize why W. L. Douglas \$3.50 shoes are the best shoes produced anywhere. If I could show you the difference between the shoes made in my factory and those of other makes, you would understand why Douglas \$3.50 shoes cost more to make, why they hold their shape, fit better, wear longer, and are of greater intrinsic value than any other \$3.50 shoe on the market today.

#### EQUAL TO \$6.00 SHOES.

"I have worn the W. L. Douglas \$3.50 shoes exclusively for the past ten years, and have found them equal to any \$6.00 shoe. They wear well, keep their shape, and have in every way proved very satisfactory."

H. W. STEWART,  
Steward Steamer  
City of Troy.

#### BOYS' SCHOOL AND DRESS SHOES, \$2.00 AND \$1.75.

Boys wear them because they fit better, hold their shape, and wear longer than any other makes. Just like W. L. Douglas men's \$3.50 shoes, the same styles and the same leathers for \$2.00 and \$1.75.

Only Fast Color Eyelets used; they will not wear brassy

**CAUTION.**—None genuine without W. L. Douglas name and price stamped on bottom. Take no substitutes. Sold in W. L. Douglas exclusive shoe stores in the principal cities, and by the best shoe dealers everywhere. Write for Illustrated catalog. Shoes by mail or express prepaid for 25 cents extra.—W. L. DOUGLAS, Brockton, Mass.

#### Boston Stores:

635-637 WASHINGTON STREET . . . . .	Opposite ESSEX STREET
291 WASHINGTON STREET . . . . .	Corner SCHOOL STREET
82 COURT STREET . . . . .	Corner HOWARD STREET
115-117 SUMMER STREET . . . . .	Corner LINCOLN STREET
130 HANOVER STREET . . . . .	Near WASHINGTON STREET

SPRINGFIELD, 312 MAIN ST.

WORCESTER, 383 MAIN ST.

BROCKTON, 131 MAIN ST.

### The Perfect Man

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

**Topic, March 11-17.** James's Picture of a Perfect Man; How Can We Realize It in Ourselves? Matt. 5: 48; James 3: 1-18.

**The artist.** To delineate the perfect man requires something more than artistic skill. James could not have drawn this picture at that period of his life when he did not understand or believe in Jesus and his teachings. But now he has reached a point in his career when he could throw on the canvas the outlines of a man approaching perfection. His picture appeals to us all the more when we reflect upon the process of discipline and instruction and patient endeavor required to make James competent for this task. He had lived the thing out before he undertook to project it before the vision of others. That is the way the pictures and poems that live are made.

**The picture.** This is not the only picture in the Scriptures of the perfect life but it is an excellent guide for any one who wants to be growing better, and we are struck as we read the chapter, as well as the other four chapters of the epistle, with the apostle's emphasis on goodness, sincerity, self control. No Scriptural writer bears down harder on cant and sham. District Attorney Jerome said not long ago that what the world needed was just simple goodness, and in his last excellent volume, *Jesus Christ and the Christian Character*, Prof. F. G. Peabody says the first demand of Jesus is not for orthodoxy or ecstasy but for morality.

That sentence seems like an echo of James. We may differ in our theology, and we Christians may and must believe that discipleship of Christ is the best and the only way by means of which morality is attained, but the

essential outcome of any religion, most of all of the Christian religion, must be character. A man must "deliver the goods," to use the language of the street. He must show his faith by his works, to quote James again. We must acquire and exhibit purity, peaceableness, mercy, brotherliness, humility. We must get rid of covetousness, pride, lust and James says in particular that we must bridle our tongues. Isn't he pretty nearly right when he says that the man who can control his tongue is a perfect man? Run over in your mind your recent transgressions of the law of truth and kindness, and see whether five out of six are not due to the misuse of the tongue.

**The process.** It is not ours to paint a picture of perfection, which young Christians will be studying twenty centuries hence, but it is ours to reproduce in our lives the elements that make up this portrait, and as the artist works patiently at the easel, rubs out his lines and begins all over again, compares the results of his labors with those of his fellow-laborers, drawing constant inspiration from the master painters in all ages, so we plod away day by day at the task of making our lives conform to that of the perfect man, Christ Jesus. We may get valuable hints from this or that great saint or martyr with whom we come in contact in biography or real life, but to imitate Jesus is our main and constant business. Are we not inclined to say, "O yes, I am a follower of Christ, but this week I have my lessons to get, my salary to earn, my pleasures to enjoy, my work to do, and if I can follow him or think of him occasionally that is about the best I can do." No, it is not the best, if there has been at the start the full surrender to him, if that initial act of self-surrender is repeated from time to time, if one has risen to the real meaning and breadth of the Christian life, then he can key all his activities to the life of Jesus, and as he studies, sports and works he will be building

his character after the pattern seen in the mount.

**The incentive.** How much we need this thought of making the impossible, possible. "O no, we cannot be perfect," we often say in the face of Jesus' words referred to at the head of this article. But we can all be sharing in the perfecting process. We are as far from being as good as we might be as we are from being as bad as we might be. Let us not lull our consciences to sleep or emasculate our wills by cherishing the impression that we are about as good as the next Christian and that the attaining of perfection is out of the question. If it is, how are you going to be happy in heaven, to say nothing about getting there?

### The Waiting Gift

When the speech that day utters unto day is heard by ears made heavy through disobedience, and the knowledge that night sheweth unto night is unperceived by minds darkened through sin, the call to prayer reveals that a mercy-loving God is still near. And when the call is welcomed, the suppliant finds that the Father's willingness to give exceeds his utmost asking. He finds that he who is creative light and all-sustaining life, sovereign ruler and holy judge, is offering benefits that outcompass finite thought. What wonder that the praying soul speaks the language of praise as well as of petition! What wonder that his contrition is deepened, his faith confirmed, his consecration renewed! Rather were it strange if the mercy-seat were not his dearest refuge, the very pavilion of his joy and rest.—From Chamberlain's *True Doctrine of Prayer* (Baker & Taylor).

Civilization needs salvation from sham work, sham thought, sham service, sham study, sham literature, sham orthodoxy.—Newman Smyth.

**MAGEE RANGES**

When cooks agree that the range is right  
the meals are sure to be all that one  
could desire. Good cooks universally  
agree that **Magee Ranges** are the easiest  
to handle and the most economical to  
manipulate. It is no wonder that modern cooks,  
who have their art at heart, insist they shall be  
furnished with **Magee Ranges**.

*Illustrated Booklet, "The Magee Reputation," sent FREE.*

**MAGEE FURNACE COMPANY, Nos. 32-38 Union Street, BOSTON, MASS.**

Makers of the celebrated "Magee" Furnaces, Ranges and Stoves,  
Steam and Hot Water Heaters.

## From Editorship to Missionary Service

BY ELLEN M. STONE

Can it be thirty-eight years and more since I became a part of you, dear *Congregationalist*, nonagenarian? What memories come thronging down the years since that bright morning when a timid but happy girl stood on your threshold, pledged to your service, "if you like us and we like you," as Mr. Richardson had frankly said, when inviting me to take the position. "It is an experiment, for we have never had a woman on our editorial force; but come and try it." That first woman associate editor of yours so much enjoyed her work, and profited by it, that you have never since her time lacked a woman upon your staff, until now you have three of them.

Those early days were marked by plain living and abundant work at 15 Cornhill, up two dingy flights of stairs, with Mr. Thomas Todd and his printing establishment directly over us. On the Cornhill side were the three tiny editorial rooms, with the name of the editor-in-chief, Dr. H. M. Dexter, on one and Mr. Richardson's, as managing editor, on another, and the new helper between them. Outside was the business office, where the publisher, Mr. W. L. Greene, presided with his efficient bookkeeper, Mr. E. H. Hanes, who perhaps continued his relation with the paper longer than any other of our time. There were no elevators or telephones, stenographers or typewriters, but a glance over the files of those years shows strong blows struck for God and right, and a broad outlook over our own land and the world, both by editors, correspondents and a splendid corps of contributors.

The paper had a fourth proprietor, Rev.

Horace James, and as consulting editors Drs. John O. Means, A. H. Quint, Henry M. Grout, and later C. B. Rice.

In the spring of 1873 *The Congregationalist* removed to more spacious quarters in the first Congregational House, corner of Beacon and Somerset Streets, where the hitherto scattered benevolent societies of our denomination gathered under one roof—the Congregational Library joining them in December of the following year. To this new office of the paper came for a year, as literary editor, Rev. Frank T. Lee, recently graduated from New Haven Theological Seminary. Wellesley College was in its infancy, and its founder, Mr. Henry F. Durant, liking the earnest, consecrated spirit of the young editor, frequently called upon him to conduct the Sabbath and week evening meetings there. One day Prof. William M. Barbour called upon his former student, and as he lingered for a parting word at the open door, inquiring whether Mr. Lee felt more drawn to continue in editorial work or to devote himself to the gospel ministry, the Professor's last words proved an arrow shot by the Spirit of God into the heart of a woman sitting at her desk in the outer room, who could not avoid hearing them: "Remember, Lee, making a decision is like marrying a wife. It's for better or worse. There's no backing out."

In the silence of her own soul this woman had been listening to God's call to leave her congenial work upon the paper, and all the delightful activities of life in America, and to go with him to a land which he would show her. She was wavering in her decision, when Professor Barbour's word steadied her, and in 1878 she followed her Leader to Bulgaria, and twenty years later to Macedonia; but never has she ceased to love you, dear *Congregationalist*, and the choice friends you gave to

her, and to appreciate the value of the preparation for the broader work of a missionary's life which she gained in association with your beloved and honored editors, and the touch with your contributors of so many years ago.

## Education

Prof. Albert C. Knudson, now of Allegheny College, has been elected professor of Hebrew and Old Testament literature in the School of Theology of Boston University. He is a graduate of the University of Minnesota and supplemented study at Boston University with study at Jena and Berlin. He is of Scandinavian stock and represents the fruits of the Methodist Church's labors among that sturdy people in the Northwest.

Berea is rejoicing in a revival. As a result of nine days' work, during which lessons were curtailed and religion given the right of way, more than two hundred young people have begun an earnest and joyful Christian life. These young people will go out next summer for work in mountain schools and Sunday schools through a large portion of "Appalachian America," strengthening the activities of all religious bodies and planting Christian influences in many places where none now exist.

Rev. J. H. Shakespeare, one of the foremost English Baptist preachers, has written a book which is said to prove conclusively that the earliest English Baptists were not immersionists. It makes use of historic documents which had been lost, but which recently have been recovered. The book is to be published by the National Free Church Council. Another step toward the practical union of Non-conformist bodies.

# Shepard Norwell Co.

WINTER STREET—TEMPLE PLACE—TREMONT STREET

## THE NEW SILKS

NEVER BEFORE have we invited the public to inspect a larger or better selected line of New Silks than now. Famous as have been all previous offerings of the Boston Silk Store, it has really outdone itself this season in the vastness of its assortment and magnificent qualities. No expense or time has been spared to get the newest tints and the most fashionable designs from the reliable manufacturers of Europe and America. Many of the selections are confined to us for Boston trade. Not a piece of silk of inferior quality is allowed on our counters.

You will do well to inspect our line of Costume Silks NOW, while the assortments are unbroken. For instance, we have 87 styles in the new gray effects alone. These creations are priced as low as 68c. and as high as \$1.25 per yard.

"Rubba-Silk," 36 inches wide, is a textile combination of pure silk and rubber, especially adapted for automobiling and outdoor wear. Will not soak through in the hardest shower. All colors and black, at \$2.50 per yard.

Rough Pongee Suitings, 27 inches wide, all silk and in all colors, \$1.00 quality, at 69c. per yard.

"Vice Reine" Pongee, all silk (shower proof), in all the new shades, including gray, old rose and navy blue. Special value at 65c. per yard.

The choicest selected pieces of Pure Dye Black Dress Silks come to us in all the fashionable weaves from "Bonnet" of Lyons, "Winterthur" of Switzerland, and the famous American brands—"Moneybak," "Haskell" and "Skinner." These grades range in prices from 75c. to \$2.50 per yard.

Pure Silk Black Crepe de Chine, 44 inches wide, a special value at 89c. a yard.

## THE NEW WAISTS

WE ARE SHOWING exclusive models in all the latest spring styles of Lingerie Waists, with the newest designs in hand and Japanese embroidery, shadow work, German and cluny lace trimmed effects. The new creations are exceedingly attractive, embracing, as they do, every conceivable combination of the daintiest lace importations. The display also includes complete lines in chiffon taffeta, French messaline, crepe imperials, chiffon cloths, silk embroidered nets, Maltese and Spanish laces with German and French cluny. Prices are low for such high-grade models, ranging from \$5.00 to \$27.50 each.

Latest models in Plaited Short Sleeve Waists, in pongee, gun metal check, and all the new shades of silk materials for spring; circular yoke effects, with touches of tucking and hand work. Price \$7.50 each.

New Tailored Pongee Waists, in tan and white, in a very special value at \$5.00 each.

New Batiste Waists, bodice and collar trimmed with touches of Japanese embroidery in spider designs, latest style sleeve, with deep trimmed cuffs. A regular \$7.50 value, on sale at \$5.00 each.

New Short Sleeve Waists, with entire bodice and sleeves of alternate rows French Valencienne lace and tucking. These models are worth \$5.00 each. Special price \$3.98.

New Spring Silk Waists, bodice trimmed with bands of cluny lace and tucking, fancy stock, with deep tucked cuff. The sale prices on these models are very reasonable, \$2.98.

New Muslin Waists, long or short sleeves, entire front of rows of fine embroidery and tucking, trimmed collar and sleeves. They are worth \$2.00 each. Special price \$1.50.

## The Christian Conquest of America in This Age

What Part Shall Members of Congregational Churches Have in It?

BY DON O. SHELTON

### IV. A Summarized Financial Statement

In recent numbers of *The Congregationalist* there have been presented the financial outlook and need of the Congregational Home Missionary Society, together with numerous hearty words of encouragement and assurances of earnest co-operation from pastors and members of Congregational churches. This week are presented interesting summaries, based on statements of the Treasury department.

It is notable that contributions have shown an increase every month during the present fiscal year. Up to Jan. 31 the total gain in contributions was \$35,428.43. Contributions in January exceeded those for the same month last year by over \$6,000. But there has been a further shrinkage in legacy receipts amounting to \$45,584.83. Notwithstanding this latter fact there is ample reason for encouragement. By the combined efforts of pastors and members of all our churches, the whole sum still required, as indicated by the summary at the close of this article, can be secured. That large numbers of people in nearly all the states are responding most cordially is shown by the following schedule of receipts:

### RECEIPTS, FEB. 1-13 (Inclusive)

#### MAINE

##### *Churches*

Bath, Central Church, special,	\$52.00
Portland, State St.,	400.00
Portland, Scarboro Benevolent Soc.,	5.00
Holden,	13.00

##### *Individuals*

A Friend,	\$10.00
"Maine,"	20.00
Martha and Delia Washburn,	10.00

#### NEW HAMPSHIRE

##### *Churches*

Epping,	\$9.78
Manchester, Franklin St.,	100.00
Orfordville, \$2.50; C. E., \$1.00,	3.50
West Lebanon,	9.33

##### *Individuals*

Mrs. B. H. Britton,	\$1.00
Mrs. C. B. Holmes, H. L. Prentiss and E. B. Prentiss,	2.00
H. P. Huse,	25.00
M. C. Rowell,	2.00

#### MASSACHUSETTS

##### *Churches*

Attleboro, S. S.,	\$13.75
Centerville, L. H. M. S.,	5.00
Chicopee, Third S. S.,	18.63
Malden, First Church, A Friend,	23.00
New Bedford, North C. E.,	23.00
Newburyport, Prospect St. S. S.,	7.70
Newburyport, Belleville Progressive Miss. Club,	4.00
North Andover, Trinitarian,	10.00
Salem, Tabernacle Church, A Friend,	25.00
West Boxford, Second,	3.63
Estate of S. H. Dickinson,	475.00

##### *Individuals*

Miss A. W. Turner,	\$100.00
A Friend,	25.00
A Friend,	25.00
A Friend,	2.50
O. M. Bancroft,	2.00
Miss E. M. Beebe,	1.00

Miss O. L. Carleton,	\$1.00	<i>Individuals</i>	
Mrs. S. Converse,	2.00	A Friend,	\$1.00
M. C. Dingwell,	5.00	W. E. Bates,	20.00
Mrs. M. A. Fearing,	5.00	J. L. Jenkins,	2.00
F. H. Hawkes,	25.00	<b>VIRGINIA</b>	
Mr. and Mrs. C. B. Hayden,	2.00	Mrs. M. T. Galpin,	\$1.00
Mrs. M. E. Hidden,	10.00	<b>GEORGIA</b>	
D. H. Holmes,	10.00	A Friend,	\$25.00
E. M. Howes,	.50	<b>FLORIDA</b>	
C. E. Hunt,	25.00	Mrs. M. E. Tupper,	\$2.00
Mrs. E. J. Kingsbury,	2.00	<b>TEXAS</b>	
Lady Friend,	50.00	E. Barnes,	\$1.00
Life Member,	1.00	<b>NEW MEXICO</b>	
M. K. Lincoln,	5.00	Received by Rev. J. D. Kingsbury, D. D., Los Ranchos de Atrisco,	\$21.80
A. M. Reed,	1.00	Miss O. E. Gibson,	10.00
Mrs. A. M. Robinson,	2.00	<b>ARIZONA</b>	
W. R. A. Wilson,	10.00	Mrs. O. J. Greene,	\$30.00
<b>CONNECTICUT</b>		<b>OHIO</b>	
Missionary Society of Connecticut, by Rev. J. S. Ives, salaries of Western superintendents,	\$675.00	<i>Individuals</i>	
<b>Churches</b>		Friends,	\$0.50
Bridgewater, S. S.,	\$10.63	J. W. Hall,	5.00
Chaplin,	6.79	M. A. Murray,	25.00
Coventry, First,	19.72	<b>ILLINOIS</b>	
Deep River,	25.00	Woman's H. M. Union, Mrs. A. O. Whitcomb, Treas.:	
Groton,	35.13	Elgin,	\$16.60
Hampton, First,	10.12	Elmwood, W. M. S.,	4.81
Hartford, Windsor Ave.,	1,178.94	Lyonsville,	43.00
Ledyard,	8.63	<i>Individuals</i>	
Mansfield Center, C. E.,	10.00	J. B. Allen,	\$10.00
New London, Second,	10.00	Mrs. L. H. Barber,	25.00
Newtown,	25.00	Miss R. M. Kinney,	4.00
West Avon, C. E.,	5.00	Mr. N. Ritchie,	2.00
Putnam, Second,	67.11	Rev. G. S. F. Savage,	25.00
Wethersfield, S. S.,	12.00	<b>MICHIGAN</b>	
New Britain, Estate of Rev. L. H. Pease,	150.00	Allendale, Estate of Amanda A. Cooley,	\$2,000.00
New Britain, South,	15.00	<i>Individuals</i>	
Norwalk, Estate of Julia Seymour,	1,125.52	A Friend,	\$5.00
Woman's H. M. Union, Mrs. C. S. Thayer, Treas.,	498.00	Mrs. M. E. C. Bailey and Mrs. H. L. Northrop,	1.00
Hartford, First, special,	30.00	V. A. Wallin,	10.00
Mrs. M. C. Stone,	10.00-538.00	<b>WISCONSIN</b>	
<i>Individuals</i>		Waupun, First S. S.,	\$1.20
A Friend,	\$1.00	<i>Individuals</i>	
Mrs. C. H. Curtiss,	10.00	A Friend,	\$0.25
S. E. Daggett,	35.00	Mrs. B. Beardsley,	5.00
Friends,	2.50	Mrs. L. M. Greene,	5.00
Rev. W. T. Holmes,	5.00	G. E. Loomis,	2.00
W. S. Palmer,	19.50	<b>IOWA</b>	
Mrs. H. L. Ward,	5.00	Iowa H. M. Soc., Miss A. D. Merrill, Treas.,	\$41.71
<b>NEW YORK</b>		<i>Individuals</i>	
<b>Churches</b>		Alice Hostetter, \$1.00; Emma Hos- tetter, \$1.00,	2.00
Brooklyn, Willoughby Ave., Chapel of Clinton Ave.,	\$16.18	G. S. Rice,	5.00
Northfield,	22.43	Miss B. E. Smith,	10.00
Portland, Church, \$5.00; S. S., \$2.00,	7.00	Miss S. A. Trevor,	1.00
Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.,	500.00	<b>MISSOURI</b>	
Brooklyn, Church of the Pilgrimage,	50.00-550.00	St. Joseph, Tab., H. N. and E. S. Keener,	\$2.00
Tompkins Ave. L. B. S.,		St. Louis, Fountain Park,	44.31
<i>Individuals</i>		Springfield, First Ch. and S. S., add'l.,	5.60
A Life Member,	\$5.00	Woman's H. M. Union, Mrs. A. D. Rider, Treas.:	
Miss A. H. Amer,	5.00	Aurora,	\$1.65
Mrs. S. L. Bush,	1.00	Bonne Terre,	25.00
Mrs. E. M. Chadwick,	25.00	Cole Camp,	2.15
M. E. Fuller,	1.00	De Soto,	2.00
Mrs. M. T. Kellogg,	25.00	Eldon, L. A.,	1.00
M. F. Lewis,	3.00	Green Ridge,	.60
"Little Morris's Birthday Gifts, In Memorial,"	10.00	Hannibal,	1.15
E. McKean,	2.00		
M. D. Mills,	1.00		
Mrs. A. Peirce,	10.00		
Mrs. I. C. Rhoades,	10.00		
Mrs. C. L. Smith,	25.00		
Mrs. A. P. Smith,	10.00		
<b>NEW JERSEY</b>			
<b>Churches</b>			
East Orange, First,	\$40.38		
Upper Montclair, Christian Union,	170.00		

Kansas City, Beacon Hill,	\$3.00
Clyde,	30.55
First,	20.00
Prospect,	2.00
S. W. Tab. L. A.,	2.47
Kidder,	3.75
Lebanon,	6.50
Maplewood,	12.00
Meadville,	2.40
Neosha,	8.00
Old Orchard,	3.90
Pierce City,	2.00
St. Joseph,	24.75
St. Louis, Compton Hill,	3.30
First Sen. L. M. S.,	50.40
Y. L. Assoc.,	9.00
Fountain Park,	8.85
Immanuel,	1.10
Memorial,	4.30
Pilgrim, W. A.,	76.44
Reber Place,	3.00
Union, L. A.,	2.00
Sedalia, First,	10.43
Second,	2.00
Vinton, I. T.,	3.00—328.69

**MINNESOTA**

<i>Churches</i>	
Minneapolis, Plymouth, Miss E. H.	
Lyman,	\$25.00
Winona, First,	75.00
Woman's H. M. Union:	
Austin,	\$10.95
Bagley,	2.00
Benson, S. S.,	1.65
Faribault,	5.00
Lake City,	20.00
Lamberton,	2.00
Mantorville,	2.00
Minneapolis, First,	9.00
Plymouth,	40.00
Park Ave.,	28.46
Como,	10.00
Lyndale,	23.00
Fremont Ave.,	5.00
New Ulm,	1.15
Spring Valley, Friend,	20.00
St. Paul, Park,	20.00—240.21

**NEBRASKA**

<i>Churches</i>	
Burwell, S. S.,	\$3.50
<i>Individuals</i>	
Mrs. H. E. Clifford,	\$2.00
L. P. Matthew,	5.00
<i>Churches</i>	
COLORADO	
Mrs. T. Hobbs,	\$8.00
C. F. Woods,	1.00
<i>WYOMING</i>	
<i>Churches</i>	
Cheyenne, First, Jr. Miss. Band,	\$4.00
<i>IDAH0</i>	
Received by Rev. J. D. Kingsbury, D. D.:	
Challis,	\$10.00
Ladies' Miss. Soc.,	40.00
Weiser, Woman's Aux.,	10.00—60.00
<i>Churches</i>	
Burke, Union,	\$14.00
Mountain Home,	26.00
<i>CALIFORNIA</i>	
<i>Individuals</i>	
Mrs. E. S. Baldwin,	\$2.00
Miss M. L. Barton,	10.00
<i>OREGON</i>	
<i>Churches</i>	
Hubbard, Miss. Ave.,	\$3.00
<i>Individuals</i>	
H. N. Smith and family,	\$1.50
<i>WASHINGTON</i>	
<i>Churches</i>	
Bethel,	\$2.56
St. John,	5.00
Seattle, Union,	24.60
Columbia,	7.00
Tacoma, First,	239.90
Clear Lake,	5.00
Everett, First S. S.,	2.26
<i>Individuals</i>	
Miss M. Lancaster,	\$8.00
<i>Miscellaneous Receipts,</i>	397.50
Total Receipts, Feb. 1-13,	\$10,848.10

**THE FINANCIAL SUMMARY**

**Feb. 1, 1906, amount required to close fiscal year ending March 31, 1906, without debt (including estimated current expenses to March 31), \$253,568.00**

**Receipts, Feb. 1-13, inclusive, as per foregoing list . . \$10,848.10**

**Amount still required to close fiscal year ending March 31, 1906, without debt, \$242,719.90**

The moment is opportune for an enthusiastic campaign in every local church in behalf of the securing of a special offering that will be equivalent to fifty cents for each resident member. In this way the whole amount required can be readily secured. Many churches are planning to take such an offering. But it is essential that EVERY Congregational church shall do so. Large offerings were received on Sunday, Feb. 18, at Plymouth Church, Brooklyn, and at Broadway Tabernacle, New York, Dr. Hillis and Dr. Jefferson giving their aid for this great object most cordially and heartily.

One friend, who has already contributed to the Society several thousands of dollars, in sending a special contribution

recently, said: "I send you herewith \$\_\_\_\_\_, to apply on the treasury debt. If I had a million to give there would be a surplus in the treasury for a short time. I would not want the surplus to remain there long with the present immeasurable opportunities for so profitable an investment of it." Many are giving and writing and speaking in this spirit

*Will you do all you can, now?*

*Will you help to make possible the taking of a generous offering in your church on or before Sunday, March 25?*

*Will you make your own personal gift as large as you can?*

Please cut out this slip and mail with your contribution to the Congregational Home Missionary Society, 287 Fourth Avenue, New York.

Herewith find \$\_\_\_\_\_, being a special contribution to the work of the Congregational Home Missionary Society.

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Town or City \_\_\_\_\_

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Church \_\_\_\_\_

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<b>2. PRIMARY</b>	<b>(INTERNATIONAL)</b>
Ages 7-9 (May include younger children)	Bible Stories for Little Children. A charming illustrated quarterly for little folks. 4 cents per quarter. 16 cents per year. Colored Lesson Picture Cards. With easy questions. 2½ cents per quarter. Bible Lesson Picture Roll. Large pictures. 75 cents per quarter. Songs for Little People. A new book of 123 appropriate songs. 60 cents net.
<b>3. JUNIOR</b>	<b>(INTERNATIONAL)</b>
Ages 10-12	A Sunday-School Lesson Book for Children. A new, enlarged and illustrated Junior Quarterly. 3 editions, 2, 3 and 4 cents. The Pilgrim Teacher Lesson Pictures (and map). 10 cents per quarter.
<b>4. INTERMEDIATE</b>	<b>(INTERNATIONAL)</b>
Ages 13-15	The Intermediate Quarterly. 2, 3, 4 and 5 cents per quarter. The Pilgrim Teacher Lesson Pictures. Fine engravings from photographs of people, places and customs in the East. 10 cents per quarter.
<b>5. SENIOR</b>	<b>(INTERNATIONAL)</b>
Ages 16-18 (May also include from 19 up)	The Senior Quarterly. 2, 3, 4 and 5 cents per quarter. Home Department Quarterly. 4 cents per quarter. The Pilgrim Teacher Lesson Pictures. Illustrations that illustrate and at the same time are beautiful. 10 cents per quarter.
<b>6. ADVANCED</b>	<b>(NOT INTERNATIONAL)</b>
All above Senior ages	1. The Books of the Bible with Relation to Their Place in History. By Prof. H. T. Fowler. 50 cents per copy. 2. A Study of the Life of Jesus. By Pres. G. B. Stewart. Published serially in <i>The Pilgrim Teacher</i> beginning January, 1906, and continuing for a year. 3. The Prophets as Statesmen and Preachers. By Prof. H. T. Fowler. A text-book with questions, etc. 30 cents per copy. 4. Congregationalists, Who They Are and What They Do. By Rev. Theodore P. Prudden. A new text-book. Course covers about three months. Two styles binding, 30 and 50 cents postpaid.
<b>TEACHERS</b>	Teachers' Edition of "Bible Stories." Primary, 10 cents per quarter. The Pilgrim Teacher and Sunday School Outlook. A complete manual for all grades. 50 cents a year. 40 cents in clubs to one address. Little Pilgrim Beginners' Lessons. Bound volume. 40 cents postpaid.
<b>SUNDAY-SCHOOL PAPERS</b>	The Little Pilgrim. For Little People. 5 cents per quarter in quantities. The Mayflower. For Primary Scholars. 30 cents per year, 6½ cents per quarter, in clubs. The Pilgrim Visitor. For Intermediate Grade. 40 cents per year, 8 cents per quarter, in clubs. The Wellspring. For Young People. 75 cents per year, 12½ cents per quarter, in clubs to one address.

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**The Pilgrim Press**

NEW YORK

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CHICAGO

3 March 1906

**Happenings in Washington**

BY LILLIAN CAMP WHITTLESEY

Washington in 1816

Ninety years ago, when the first number of the *Boston Recorder* found its way by slow and difficult stages to Washington, there were but ten churches for a population of ten thousand; nearly half a century went by before



MRS. LILLIAN CAMP WHITTLESEY

the First Congregational Church was organized. Two daily papers, two public school buildings, a city hall, three banks and several hundred frame and brick houses, of which but a small number rose to height of three stories, represented the assets of the people aside from the Government. Many complaints were still heard over the location of the capital, so far from Boston, New York and Philadelphia.

One can read this and much more in books to be had for the asking at the Carnegie Library, but it is quite another thing to sit down by the side of a dear old lady whose entire life has been spent in Washington, and

hear her say: "O yes, I have often seen Mrs. Madison, she always wore her turban cap to parties, and was a distinguished person whom every one wanted to see and meet. Then there was Mrs. Adams, the wife of one president and the mother of another, who had her laundry hung to dry in the unfinished East Room. She sometimes came to visit in Washington but it was not easy to flit about from city to city when I was young."

**Newspaper Men as Speakers**

The National Geographic Society has had an interesting course of lectures this winter, largely by newspaper men, who have a graphic way of putting things from the platform as well as from the press. Mr. William E. Curtis talked about Yosemite and its splendors, Mr. Frank Chapman told of Bird Life in the Barbadoes, and his stay and observations in the Flamingo City, Mr. Herbert L. Bridgeman exploited Africa from Sea to Center, and the lecture was specially valuable to those who are using *Christus Liberator* and *Daybreak on the Dark Continent* as text-books. He paid tribute to the work of missionaries. The last talk was by Ion Perdicaris on *My Captivity in Morocco*, a thrilling story that recalled Miss Stone's longer trial at the hands of bandits.

**Art Notes**

One of the most recent associations that brings together some of the best professional and scientific life of Washington is the National Society of the Fine Arts. The members come together once each month and listen to a talk upon art in some form. The last was by Mr. Lorado Taft of Chicago upon American Sculpture. The meeting was held in one of the spacious and beautiful houses of the city whose proportions, colors and lighting are an education to the eye, where wealth and taste do not display themselves but envelop one with a subtle comfort and delight. He referred

with special pleasure to Mr. Macneil's fine bronze, *The Sun Vow*, lately placed in the Corcoran Art Gallery. Visitors to that gallery have now a special treat in the loan collection of Senator William A. Clark of Montana.

**Two Prominent Names among the Colored Race**

The late Paul Laurence Dunbar held a position for some time at the Congressional Library, and many of his poems appeared in the local papers before they were arranged in book form, and appropriately illustrated by photographs taken at Hampton.

The Manassas Industrial School appealed to the public in a recent public meeting at the First Congregational Church. Mr. Justice Brewer, Rev. Edward Everett Hale, D. D., Mr. Henry Villard, the president of the association, Miss Jennie Dean, the founder of the school, were among those upon the platform. Admission was by tickets that could be had for the asking the week before. In a day's time the supply gave out, and when the holders presented them, they found that so great a crowd had come early that the ushers were helpless, so many went away disappointed. The reason of the great rush was the speech of Booker T. Washington.

**A Gay Winter**

The social season just ending has been a gay and happy one; the winter has been full of warmth and sunshine, and physicians and druggists have had fewer calls than usual. But entertainments of all sorts have flourished; the weather has not interfered with the doings of *Vanity Fair*. A wedding at the White House is enough to brighten any season, but with the young daughter of our world-famous President the bride, and a popular society representative from Ohio the groom, the glitter of the event put the finishing flash on the functions of the winter, and February ends socially and meteorologically in a blaze of glory.

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## In and Around Chicago

### Four Denominations Fraternize

The spirit of union in the air was illustrated Monday evening in a meeting of the four social bodies of the Baptists, Methodists, Presbyterians and Congregationalists. They met, six hundred strong, at the Auditorium on the Congregational evening, with Judge Carter in



REV. E. F. WILLIAMS, D. D.  
Chicago Correspondent

the chair, who introduced Governor Deneen of the Methodist Church as the presiding officer of the evening. Four speakers made addresses of a high order. Prof. Charles J. Little of the Northwestern University Divinity School, representing the Methodists, had *denominationalism* for his subject. He said denominations are here and will abide, that they had a good reason for beginning to be, and that through them we must do our work. This fact does not prevent co-operation, or the exercise of a fraternal spirit. Prof. Charles J. Henderson of the University of Chicago, a Baptist, spoke optimistically on the Churches and Chicago's Higher Life. He believed that

we ought to recognize what had been done for the city by men of wealth and culture, but without overlooking what remains to be done. He advocated an educated ministry as alone able to deal with the problems of the day, and warned the churches against the unwise of denying their ministers the privilege of free thought. Professor Taylor of the seminary pointed out some of the social problems of Chicago and spoke approvingly of what the South Park commissioners have done quietly and without ostentation in opening pleasure parks in congested sections of the city and erecting neighborhood houses on them open to every one, containing assembly-rooms, club-rooms for girls and boys, gymnasiums and lunch counters. He spoke too of the heroism of many of the aldermen in voting for higher license and for other objects which many of their constituents do not approve. He thinks that there ought to be no shirking of taxes and seemed to think that present rates are too low. The closing address, one of the best of all, was Dr. W. J. McCaughey of the Third Presbyterian Church on ways in which denominational co-operation may be secured permanently, and not spasmodically as is sometimes done now.

### The Dayton Council

This council and its conclusions formed the subject of discussion and criticism at the Ministers' Meeting Monday morning. The reports furnished by the *Advance* and *The Congregationalist* were in the hands of many of the ministers and the interest very deep. Little exception was taken to the declaration of faith, though it was thought a few verbal changes might be made with advantage. Nor could any one doubt that the proper course was taken in referring matters relating to property to a special committee to report later. The difficulty was in the report on polity, some insisting that if this report is adopted, it introduces the polity of the United Brethren

into our churches and puts vast power into the hands of one man. Dr. Barton expressed his opinion that this report did not even represent the matured views of the committee on polity and regretted that time was not taken to put some of its statements into better shape and to make it clear that Congregationalists are not to be asked to submit to the control of a bishop even under the name of a superintendent. Others felt that with a year and one-half in which to receive suggestions and to think over the difficulties in the way of harmonizing the disagreements in church government between United Brethren and Congregationalists, it is wise to wait till the adjourned council makes a final report before rejecting or criticizing it with any severity.

### Professor Foster and the Baptist Ministers

At their meeting, Monday morning, a resolution was presented by Dr. Stratton of the Second Church, asking for the withdrawal of Professor Foster from the teaching force of the university, and especially from that of the divinity school. Other ministers, like Dr. Myers, said that if Dr. Foster's views are true, there is no reason why any one should preach. Not a few came to the defense of the professor, though at the same time disowning his opinions. Dr. Goodspeed said that it was the policy of the late President Harper to permit every professor to express honestly his opinions, and that he had never in any way curtailed the liberty of any one in this respect. When asked about Professor Bemis he replied that he was dismissed because of his failure as a university extension lecturer, the work he was chosen to do, and not for any opinions he might have held. Professor Henderson and some others begged the brethren to abstain from expressing an opinion till they had read the book, and even then to come to no decision until the constructive portion of the work appears.

Chicago, Feb. 24.

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ESTABLISHED 1829

## The Religion of the Next Ninety Years

[Continued from page 294.]

sect but the Saviour will be lifted up. Denominationalisms will grow less, the Christ of God more. Smaller lights will pale before the rising of the Sun of Righteousness. The rubbish will be brushed from the Rock that the people may see it, and build their house there.

There will be a shortening of creeds. Only the great, broad, necessary things will be held on to. A few articles of faith will suffice. Power will be increased by concentration. The drift will be away from complexity to simplicity. The effect of a ton of crude iron ore upon the magnetic needle is said to be less than the effect of the ten or twenty pounds of pure iron which it contains. Much of the subtle force of the metal is lost in finding its way through the enveloping rock. So men will learn in the next ninety years that the short creed, the creed reduced to the smallest possible compass, will be far more effective than the most elaborate confession. Only the pure ore of revealed truth will be cast in creedal molds. Christian beliefs which all followers of Jesus can accept will be framed into a brief, irenic, common standard for working purposes.

This change of emphasis will be manifest in gospel propagandism. The tides of evangelism will rise, but it will be evangelism supplemented by greatly augmented efforts to promote social righteousness. The regeneration of the individual will be sought with increasing earnestness, not simply, however, that his soul may be saved and that he may go to heaven, but quite as much that he may save and serve society and produce a little more of heaven on earth. Men will think more of the kingdom and labor more for its coming in all the relations of this mundane life than for the salvation of a remnant, or of the elect. They will prove that their own calling and election are sure by their compassion for the multitudes.

The movement of religion in the coming decades will be toward a larger emphasis of altruism. "I am debtor," will be the growing motive of its plans and programs and activities. Civic duty, social service, something for the other man, and especially the most needy man, will engage its best endeavors.

And this because there will be a growing loyalty to Jesus in deed, in ministry, in sacrifice. The victories of the Church in the future, as in the past, will be won by preaching the truth as it is in him—preaching it as he preached it, by philanthropic activity, by sympathetic helpfulness, by brotherhood made flesh. There will be a reaction from much of the sentimentalism of our day. Sin will be seen in all its awful reality, and over against it, the one remedy for it, Calvary will stand out more clearly than ever as the only hope of humanity.

To put men to discourse of that wherein they are most eminent, is the most gainful way of conversation.—George Herbert.

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The thing to right them is  
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### Boston Ministers' Attitude toward the Church Union

The Congregationalist went to press too early last week, in anticipation of the national holiday, to mention the Monday Ministers' Meeting in Pilgrim Hall, but its theme is constantly being discussed. There was no doubt about the attitude of the pastors of this vicinity toward the union of the three denominations provided for at the Dayton council. The same spirit was manifest in Boston as in Dayton, the same hopeful, expectant anticipation that this union will be consummated.

The discussion was thoroughly practical. Dr. Pierce provided a good basis by a clear statement of what each denomination will surrender for the sake of unity, and the advantages expected to accrue. Dr. Sanders, by means of a map of the United States, showed where the educational institutions of the three bodies are located and how their efficiency could be increased by co-operation. His address was a demonstration of the value of the proposed union. Rev. Allen E. Cross said that the platform of polity approved at Dayton is the natural outgrowth of the historic polity of Congregationalism. If we were not considering this union it would still be wise to present this plan of polity as our ideal toward which to work. The statement of doctrine is an inclusive and sufficient confession of faith. The unanimity and earnestness of the representatives of these churches are clear evidence of the will of God to bring about this union. Woe would be to us if we should stand in the way of his Holy Spirit moving toward the unity of his Church.

Deacon Thomas Todd spoke for the lay delegates. He was convinced that one imperative work for our denomination is to educate ourselves in relation to our own organization. We must adjust ourselves to one another and to the other denominations so that we can work together effectively.

Prof. C. S. Nash of Pacific Theological Seminary was welcomed as a representative of the Pacific coast. He brought the message of the Dayton meeting as in the phrase of the report of the committee on vested interests, "There are no insuperable obstacles." Wherever we can write that phrase the duty is plain to work toward union. Let us move forward at once toward it till we come to insuperable obstacles. Our denominational aim has been to find how much independence of the local church can be maintained and keep in fellowship. We are moved now to reverse the order of our quest—given local independence, how much fellowship can we develop?

Rev. Frank W. Merrick brought the spirit of the Dayton meeting in his brief report of its action. He was sure that it should be enthusiastically approved. These denominations need one another. We need the impulse which the others possess to aggressive evangelistic effort. He was impressed by the willingness of the bishops of the United Brethren to lay aside their episcopal dignity in order to unite for more effective work in the kingdom of God, and of all who participated in the meeting to surrender or to undertake whatever is necessary to this end.

It seemed to be unanimously assumed by the ministers that our churches will heartily take hold of this matter, that they are called to consider it by unmistakable providences, and that they will gladly welcome this opportunity to respond to the moral demand of the world that Christians should get together.



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## Henry Martyn Moore

BY S. E. BRIDGMAN

Born in Brookfield, Mass., Jan. 27, 1829.  
Died in Northfield, Mass., Feb. 20, 1906.

Is the time record of Mr. Moore, but the statistics of heaven can only reveal the results of noble life. Converted in 1865, he became



HENRY M. MOORE

at once one of the most consecrated laymen in the state. On a business trip for his firm, Moore, Smith & Co., of Boston, he strayed into a church where the late noted evangelist, K. A. Burnell, was speaking, in season to hear him present "the Harlan Page Covenant": "Resolved, that by divine grace I will act as though I was the only one to act, waiting no longer for others." Rising at once to take the solemn pledge, a new vision of his duty was stamped upon Mr. Moore's soul. At the close of the service, pressing through the crowd, he reached the stranger preacher, and in earnest accent asked, "How can I, a business man in a busy, Eastern city, carry out my pledge?" A little later, on the banks of Fox River, Illinois, with his new friend, looking eastward to their native state, they prayed that Massachusetts might become a leader in a new and holy crusade; that her wealth, talents, education might be consecrated to God. They, with others, formed the old state committee of the Young Men's Christian Association and entered upon a canvass of New England churches, so well remembered.

A member of the international committee and one of the corporate members of the A. B. C. F. M., he has given freely out of his busy life time and money for Christian work from the Atlantic to the Pacific. He has been a power as one of the trustees of Mt. Hermon School. President of the board at Northfield Seminary, he was the right hand of its founder, Mr. Moody, and later to be relied upon by all connected with those schools.

In his long and painful illness, Mr. Moore has made appeals with voice and pen for help in this grand work from his sickroom. The last public address by him was at Mt. Hermon, when, with his old-time power, he spoke to the school, driving back four miles, carefully packed in blankets and full of cheer and hope.

"Is Mr. Moore to speak tonight?" was the question of a man in Newton. "If so, I will go and hear him. I have bought goods of that fellow and I will take stock in that man." We were with him at a convention in Brattleboro when the tidings came to him Sunday of the big fire in Boston and heard that his store was in the hurricane of the fiery blast, but with no apparent thought of his loss he spoke with his usual power, taking the early train home Monday to find his worst fears realized.

In the Sabbath school he won by his tact and tender appeals the unconverted in his class. Pastors in our large cities opened their pulpits to this modest layman, and often sent delegates to his Boston office for his help. His home life at Somerville was a land of Beulah to his old associates, who also were

inspired to greater fidelity by contact with this beloved Christian worker, now gone to receive his well-earned crown.

The funeral of Mr. Moore was held in Northfield last week Friday, the simple services being in charge of Mr. William R. Moody, who spoke of Mr. Moore's exemplification of these words: "Not slothful in business, fervent in spirit, patient in tribulation, continuing instant in prayer." Ex-Mayor Hart of Boston paid a high tribute to his sterling character as a business man. The Mt. Hermon School boys' chorus and the Northfield Seminary girls' choir sang sweetly, and the honorary bearers included a number of Mr. Moore's closest friends, such as Charles A. Hopkins, Henry H. Proctor, F. O. Winslow, George E. Keith, S. M. Sayford and Richard C. Morse. The body was taken to North Brookfield for burial.

President Tucker of Dartmouth College says that under no conditions would he accept the governorship of New Hampshire. He will serve the state only as an educator, reformer and exemplar of ideals.

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**In and Around Boston****The Young People's Missionary Rally at the Old South**

Boston celebrated Washington's Birthday with breezy flutterings of banners against bright skies, with chiming bells and hurrying holiday makers. As one compared the crowds hastening away to country clubs, surging into Keith's Theater, spinning along in motor cars or pressing into the Old South Church it was borne in upon him that it was not an abnormal class of young people who took their outing at a missionary rally, but genuinely alert young men and women patriotically shouldering America's responsibilities for less fortunate lands.

This ninth rally of Greater Boston's young people quite filled the auditorium of the Old South Church. The outline of the services was comprehensive, starting at home with Immigration Problems, discussed by Rev. Joel S. Ives, secretary of the Connecticut Missionary Society, hearing moving tales from

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It is not how much we eat but how much we digest that makes us strong. Indigestion is not confined to the stomach. The starchy foods, such as white flour bread and potatoes, are digested in the bowel. Millions of persons are unable to properly digest starchy foods.

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**AN INTERESTING CASE.**—The following extracts from letters of Rev. Albert W. Hitchcock, pastor of the Central Congregational Church, Worcester, addressed to Reed & Barton, manufacturers of Individual Communion Ware at Taunton, Mass., are interesting as showing the gradual transition from fear and doubt, which sometimes exist, to satisfaction and praise, in the matter of the adoption of the Individual Cup.

[Extract from letter Dec. 17, 1903]

The Standing Committee, having examined the advertising matter of several dealers in Communion Sets, have recommended a trial of the service made by you.

[Extract from letter Jan. 11, 1904]

The church used your service a week ago yesterday. Some objections were raised. The deacon in charge feels strongly that they (the individual cups) are impracticable. I think that those who had looked with apprehension upon the innovation lest it detract from the reverence and spirit of worship were agreeably disappointed. The fact that the points of hygiene and common cleanliness have been raised seems to me to necessitate some change from the old custom. Whether another trial of your service will convince the people that it is what they want, I cannot say. The good taste evinced in the trays and filler and in all the service I appreciate and commend. We liked your patterns better than any others.

After making a second trial of the Individual Service, Rev. A. W. Hitchcock wrote as follows:

[Extract from letter May 7, 1904]

The church adopted the service by an almost unanimous vote, only two negative ballots being cast, and one blank. This is a remarkable expression for so conservative a body in a change as novel as this.

China when Rev. Charles A. Killie of the Presbyterian Board told of the Boxer outbreak, and later from Japan in the valuable address of Rev. W. Elliot Griffis.

Mr. Earl Taylor of the Methodist Missionary Society gave a résumé of present missionary conditions. It was specially fortunate that this union meeting could be addressed by Dr. Herbert Lankester, home secretary of the London Church Missionary Society, who gave an interesting glimpse of English work.

In the denominational rallies held in different churches at 3.30, smaller groups heard of the special work of their own missionary boards or listened to frank portrayals of special problems. Those attending the Presbyterian rally at Central Congregational Church saw an interesting collection of stereopticon pictures illustrating the siege of Peking, taken by Mr. Killie, the official photographer of one of the legations.

**Church Organization and Administration**

The Boston ministers discussed this subject last Monday.

Mr. Noyes disclaimed any expert knowledge, but spoke as a student of current modifications of church practice. On the organization side he discussed the advantages of the incorporated church, with the free pew system, and advocated rotation in office and the nomination-ballot for officers used by the whole church in place of a nominating committee. The administration should secure the activity of the largest possible number of members, should co-ordinate agencies toward a definite aim, should be adapted to outside social movements and be democratic and flexible. Illustrations were given from the church at Randolph, as described by Rev. J. L. Sewall in the March *Pilgrim Teacher*, and from Central Church, Boston, with its complete system of committees.

Frank Gaylord Cook, Esq., of Dr. McKenzie's church, Cambridge, believed that no church can solve its chief individual problem—the evangelization of its own immediate neighborhood—without some simple, continuous form of neighborhood co-operation. He advised the formation of a joint *advisory* committee or council, consisting of the pastor and one layman from each church, to meet once in four or six weeks, to consider common work and interests. Such a committee could divide the field for parish visitation and local mission work and could arrange a harmonious, comprehensive plan for securing through the local press proper advertising of the service rendered the community by the various churches.

**Lenten Lectures in Old South Church, Boston**

BY REV. GEORGE A. GORDON, D. D.

**SIX EPOCHS IN THE LIFE OF JESUS**

- March 4. Nativity: Bethlehem.
- March 11. Preparation: Nazareth.
- March 18. Vocation: Jordan.
- March 25. Ministry: Sea of Galilee.
- April 1. Friendship: Bethany.
- April 8. Tragedy and Triumph: Jerusalem.

Prof. John Duxbury, the eminent English interpretative reader of Scripture, is around Boston for a brief time and can be heard at Shawmut Church, March 1, Berkeley Temple, March 4, the Boston Ministers' Meeting, March 5, and at Central Church, Newtonville, March 12.

**Meetings and Events to Come**

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 5, 10.30 A. M. Prof. John Duxbury of Manchester, Eng., will recite The Story of Jonathan.

BOSTON Y. W. C. A., Fortieth Annual Meeting, 40 Berkeley Street, March 5, 10.30 A. M.

WOMAN'S BOARD OF MISSIONS PRAYER MEETING, Pilgrim Hall, 11 A. M., every Friday.

SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Dr. W. T. McElveen, leader.

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## Greater New York

## The Interest of Ministers in Spooks

The announcement that Dr. I. K. Funk would speak at the Ministers' Meeting on Psychic Evidences of Future Life, brought to Hotel Chelsea the largest attendance remembered. Evidently some psychic joker took advantage of Dr. Funk and persuaded him that two ones were the result of double vision, and that the eleven o'clock meeting was really scheduled for one o'clock. As the Doctor did not arrive till nearly lunch time the brethren had the discussion first, and then after lunch the paper. This, too, perhaps suited the illusive psychic folk, who seem to be trying desperately to put the author of "The Widow's Mite"



REV. SYDNEY H. COX  
New York Correspondent

through a full fledged initiation, so that he may really become an inside expert. Dr. Funk, who was heartily welcomed, gave a number of suggestive instances of telepathic and psychic influences at work among his friends. These were not insisted upon as evidences, but as matters for careful thought—especially as new light may come from the scientific world. It was alleged that a Dr. Veeder of Lyons, N. Y., has succeeded in securing a photograph of brain—or thought-vibrations; that under his direction several persons of tested psychic power each put a hand above and below a sensitive photographic plate, that had not been removed from its original covering. All fixed their thoughts upon a silver dollar, and when Dr. Veeder developed the plate the outlines of a silver dollar were found. Other startling or humorous stories were told. The men went away, however, not anxious for psychic evidences of future life, but having strong faith in the words of Jesus in the story of Dives and Lazarus, to which Rev. T. R. Slicer referred in the discussion, If they will not believe in Moses and the Prophets, neither will they believe, though one rise from the dead. For practical Christian religion, spiritualism has no value. It lacks moral faith.

## Football Instruction for the Congregational Club

A large assemblage at the regular dinner of the New York Club, at the St. Denis, listened with deep interest to the mysteries of college athletics, especially football, and a discussion as to whether these peaceful and graceful amusements by which education is obtained, or at least aided, should be really subjected to a radical reform. Mr. John D. Merrill, editor of the Harvard *Bulletin*, and Mr. Arthur P. McKinstry, a graduate student at Yale, bravely entered the lists but refrained from fierce interference in argument. The size, if not the weight, of oratory leaned toward Yale, which had an additional representative in ex-Captain James J. Hogan of the Yale football team. A reform no one would discount before a club of Pilgrims and Puritans. But a radical reform may be entirely different. It might not reform at all. It might disintegrate—who knows? The club had an interesting evening, and football is

not yet to be as unfamiliar a subject as the latest tablets from Oriental sand heaps.

## Educating Young People in Missions

With the impetuous earnestness of youth, and the wisdom born of intensive as well as extensive experience, the first local Interdenominational Missionary Conference for the young Christians of Greater New York has been held, with abundant success. It could hardly have resulted otherwise, considering the efforts of missionary boards on the one hand, and Y. P. S. C. E. and similar movements, on the other.

The conference met at the West Twenty-third Street Y. M. C. A., beginning on the morning of Washington's Birthday, thus emphasizing its patriotism and facilitating large attendance at the start. The meeting followed practically the same lines as those held in Cleveland, Baltimore, Washington, Minneapolis and other large cities, including those of the Pacific coast. A sixteen-page booklet fully outlined its purpose and scope. The chief gain of these invaluable conferences is a deeper sympathy based on actual knowledge and a practical equipment for missionary interests, leading to a thorough and business-like conduct of its work, a larger product with less cost of time and energy, and, above all, a more deeply spiritual grasp of the missionary situation, without which, sacrifice would be impossible, and service mechanical.

## The Minister's Study and Reading

The Manhattan-Bronx Brotherhood discussed this important subject at its last meeting. The perilous temptations of the daily paper, the omnipresent magazine and the third-rate volume, were admirably analyzed by Rev. A. O. Pritchard of White Plains, who represented the beginners in pastorates. Speaking for the mature minister, Dr. Jefferson's counsel was timely and searching. He commended especially the recent advice of that omnivorous reader, Dr. W. Robertson Nicoll, in the *British Weekly*, that every preacher should live with one of the great masters during a whole winter, reading everything he wrote and that was written of him. Of the perhaps twenty-five giant souls, Dr. Jefferson mentioned four, Paul, Augustine, Luther, Wesley, leaving the rest to be named by the brethren.

SYDNEY.

Where youth is perennial, no place can ever grow old.—A. M. Fairbairn.

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### Memorial Service

The Woman's Board Friday meeting, Feb. 23, was given to words in memory of Mrs. Judson Smith, Mrs. C. H. Daniels, vice-president of the board, presiding.

Mrs. Joseph Cook spoke of Mrs. Smith in her relation to the executive committee, saying that her fairness, her courtesy, her judicial mind were qualities evident to all. Blended with these were a tender sympathy for individual missionaries and a broad, statesmanlike outlook that gave her impartial justice in meeting requests from many fields.

Miss Stanwood, the home secretary, dwelt on the close association of Mrs. Smith with the workers in the rooms, and spoke of the many, many hours which she gave to conferences preliminary to the executive meetings, of her unfailing sympathy and consideration, of her devotion to the mission work at great cost of precious time and strength. Because the workers have been so faithful in the past it is sure that the work will go on triumphantly though some fall out by the way. The better each one does her part today the better will be the future work.

Mrs. McLaughlin, president of the Suffolk Branch, emphasized the combination in Mrs. Smith's character of cheerfulness and strength, simplicity and dignity. The one quality that made her always a center of attraction was her subtle personal influence, that quality that flows out because it has first flowed in from the divine source of power.

Dr. E. E. Strong, editorial secretary of the American Board, brought tribute of praise to the breadth of Mrs. Smith's vision. Trained in a Christian home, intrusted in her girlhood with many responsibilities, enriched by the experiences of wifehood and motherhood, the work for foreign missions found her with power to do large things. This work gives, to workers at home as well as to those on the field, enlarged vision and widened sympathies that we gain in no other way. Those who do not need to see are more blessed, for the broader mind and the deeper love are trained by things out of sight, known by faith alone. Her life should be an incentive to us all. We must take up and carry on the work to which she gave so much of herself.

No meeting will be held on Friday morning, March 2, as Dr. Arthur H. Smith of North China will speak at a meeting to be held at Park Street Church under the auspices of the Woman's Board at 2.30 that afternoon.

Massachusetts Prison Commissioners call attention to the gratifying fact that whereas the population of the state has increased twenty per cent. during ten years, there are less inmates of prisons today than there were ten years ago.

**WONDERFUL WATER WORLD.**—It is interesting to know that in the Province of Ontario, Canada, there are over 40,000 square miles of inland water stretches, exclusive of the Great Lakes and the River St. Lawrence, and nearly all lying north of Lake Ontario in the "Highlands of Ontario." These highlands embrace the districts known as "Muskoka," "Lake of Bays," "Maganetawan River," "Lake Nipissing and the French River," "Temagami," "Algonquin Park" and "Kawartha Lakes," and are all reached directly by the lines of the Grand Trunk Railway System. Speaking of the "Muskoka Lakes" region the *Cleveland Leader* in an article headed "Builders revel in wilds of Muskoka," being a report by their special staff representative of an outing which the members of the Builders' Exchange of that city to the number of 200 enjoyed in this lakeland territory, says: "A hundred Chautauquas rolled into one summer resort region would not compare with the 'Ontario Highlands.' Summer cottages and hotels, pretty camps and hundreds of sailboats and canoes passed in panorama as the steamer 'Medora' steamed past scores of enchanting islands." A copy of a handsomely illustrated descriptive publication portraying the attractions of this magnificent territory will be sent free to any one applying to T. H. Hanley, New England Passenger Agent, 360 Washington Street, Boston, Mass.



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The name SY-CLO on a closet means health insurance for your home or any building in which the closet is placed; it means freedom from all those diseases which are usually traceable to noxious odors and poisonous gases arising from ordinary closets.

SY-CLO stands for more than mere flushing; it stands for a wonderful syphonic action of great power—an action which literally pulls the contents of the bowl into the drain, cleansing the non-reachable parts, instantly sealing the outlet channel with a water trap to an unusual depth, and absolutely preventing all danger of gas.

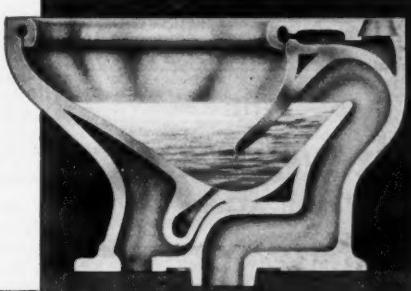
The SY-CLO Closet stands for an interior cleanliness and purity impossible in an iron closet, and unknown in any closet but one made of china—like the SY-CLO. Hand-moulded of china all into one solid piece like a vase, the SY-CLO is without crack, joint or rough surface to collect dirt or disease germs. It is as clean inside and out as a china pitcher, being made exactly the same way and of the same material.

The surface of the SY-CLO Closet cannot chip off, is not affected by acid, water or wear, and hence cannot rust or discolor as an iron closet does. The SY-CLO is strong, simple, durable; it cannot get out of order and will last, with ordinary care, as long as the house in which it is placed.

It costs but little more than the common closet, and when health and comfort are considered, it really costs less; in fact, *your doctor pays the bill*. Your plumber will tell you that SY-CLO is absolutely the latest word in perfect sanitation.

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### Mr. Tewksbury's Retirement

Mr. J. H. Tewksbury, who retires March 1 from the position of business manager and treasurer of the Congregational Sunday School and Publishing Society, entered the employ of that organization in 1886, being connected with the bookstore, which was then presided over by Mr. George P. Smith. In 1887, Mr. Tewksbury became the responsible manager of the business of the society at Chicago. On the death of Mr. Smith, in 1896, Mr. Tewksbury was recalled to Boston and promoted to the position of business manager, with supervision of the Chicago House, which position he has held for the last ten years. When the place of business was removed from the old to the new Congregational House he was efficient in re-establishing the society's business in new quarters and with a much enlarged equipment. Since that time the society has enjoyed some of the most prosperous years in its history.

Through all this long term of service Mr. Tewksbury has labored assiduously and devised many plans looking toward the extension of the society's business. His progressiveness and geniality of spirit have been appreciated by his associates. He has contributed much to the social life of the Congregational House family, and has been especially happy in planning and carrying out the modest functions that occasionally take place in connection with the coming or going of some denizen of the House, as well as in the general social gatherings held from time to time. He will be missed by many who have known him in the close relationship of the Pilgrim Press household, as well as by others throughout the land to whom his name has become a familiar one.

The directors of the society have unanimously passed these resolutions:

In view of the retirement of Mr. J. H. Tewksbury, after twenty years of service in connection with the Congregational Sunday School and Publishing Society, for the last seven of which he has been its business manager and the last year its treasurer, the directors improve the opportunity to record their appreciation of his usefulness to the society in the critical days in the West, his persistent efforts to reduce expenses and make the business show a profit while at the head of its business department, his integrity and fidelity in the care of its funds and his zeal in increasing the scope of its commercial activities. He carries with him the good wishes of the directors for his usefulness and success in his future field of labor.

WILLIAM R. CAMPBELL,  
Clerk of the Board.

Mr. Tewksbury has under consideration the treasurership of a Boston corporation now being reorganized, but his plans are not sufficiently matured to make a more definite announcement possible at this time.

Mr. Tewksbury's successor is to be Mr. Luther H. Cary, recently manager for the Pacific coast of the Presbyterian Board of Publication, a former employee of the society.

Bishop Blenk, now of Porto Rico, succeeds the late Archbishop Chapelle as head of the Roman Catholic diocese of New Orleans. New Orleans is his native town.

**FOR WOMEN,**  
Especially Mothers, Cuticura Soap,  
Ointment, and Pills  
Are Priceless.

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment and Pills in antiseptic cleansing, thus affording pure, sweet and economical, local and constitutional treatment for inflammations, itchings, irritations, relaxations, displacements and pains, as well as such sympathetic affections as anaemia, chlorosis, hysteria, nervousness and debility. Millions of women daily use Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, for preserving, purifying and beautifying the skin.

### WHAT SULPHUR DOES

#### For the Human Body in Health and Disease

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

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## Church and Ministerial Record

## Calls

BART, C. WM., Chicago Sem., to Lee Center, Ill. Accepts.  
 BEAN, DAN'L O., Campbell, Minn., to Barnesville. Declines.  
 BROOKS, EDW. L., Hutchinson, Minn., accepts call to Fergus Falls.  
 BRYANT, ROBT A., Brookline, Mass., to Hanson. Accepts.  
 ECKERSON, RAY, Tempe, Ariz., formerly of Waukegan, Ill., accepts call to Dixon, and is at work.  
 GEORGE, JOS. H., president Chicago Sem., accepts call to First Ch., Burlington, Vt., to begin early in June.  
 HARTILL, RICHARD S., Essexville, Mich., to Hudsonville. Accepts.  
 KANTNER, WM. C., Salem, Ore., to Edgewater Ch., Seattle, Wn. Accepts.  
 KEDZIE, WM. R., Vicksburg, Mich., to Pontiac. Accepts.  
 MAHONE, LUTHER D., Astoria, Ore., called to N. Yakima, Wn., for three months only.  
 MEKKER, JACOB E., Eldon, Mo., to Compton Hill Ch., St. Louis. Accepts, to begin May 1.  
 MEVIS, LYMAN, Fitchburg, Mass., formerly of Worcester, to Cotuit. Accepts.  
 ROWLAND, JOHN H., Clintonville, Wis., to Durand. Accepts.  
 SEARLES, GEO. R., Belview, Minn., to Dustin and Napier, Neb. Accepts.  
 SMITH, ALBERT H., Friendship, Wis., to Hancock and Coloma.  
 TAYLOR, HERBERT J., Pelican Rapids, Minn., to Oacoma, S. D.  
 WILLARD, WALLACE W., Chicago, Ill., to New England Ch., Aurora.

## Ordinations and Installations

BEWER, JULIUS A., associate professor of Biblical philology at Union Sem., o. Broadway Tabernacle Ch., New York, N. Y., Jan. 30. Parts, Rev. Profs. Francis Brown, Fagnani and McGiffert, Drs. C. E. Jefferson and F. B. Makepeace.  
 EVANS, W. B., o. Monticello, Minn., Feb. 8. Sermon, Rev. Matt Evans; other parts, Rev. Messrs. Wm. Fletcher, A. E. Cutler, D. T. Jenkins, C. J. Swain.  
 FALES, DAVID, JR., Chicago Sem., o. and 4. E. Main St. Ch., Galesburg, Ill., Feb. 15. Sermon, Dr. J. G. K. McClure; other parts, Rev. F. L. Hanscom and Dr. C. A. Vincent.

## Resignations

ARNOLD, WM. A., Washougal, Wn.  
 BENTON, ADONIRAM J., Cole Camp, Mo.  
 BROOKS, EDW. L., Hutchinson, Minn.  
 BROOKS, JONAS G., Dixon, Ill.  
 CHAPEL, ELMER O., Lone Rock, Wis.  
 ECKERSON, RAY, Tempe, Ariz.  
 ELLIS, J. LINCOLN, Second Ch., Sedalia, Mo.  
 GUNNER, BYRON, Union Ch., Newport, R. I., after eight years' service.  
 KEDZIE, WM. R., Vicksburg, Mich.  
 MAY, NELSON H., Berwick, Io.  
 PAGE, FRED'K H., Trinity Ch., Lawrence, Mass., urged by the church to withdraw his resignation, but declines. The resignation takes effect at mutual convenience of church and pastor, but not later than July 1.  
 SOLANDT, D. M., First Ch., Kingston, Ont.

So much interest was taken in Washington in Justice Brewer's little character sketch of Dr. Newman, printed in our issue of Feb. 17, that it has been reprinted in attractive leaflet form by the Mission Club of the First Church and copies may be obtained by writing to the church officers, at twenty cents apiece. Dr. Newman is going through the painful yet illuminating and rewarding ordeal of saying good-by to his people. A reception was given him by the church last Friday.

**ABUNDANT HEALTH** is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

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## Are You Too Thin?

For only 15 minutes a day's practice in your own room upon special exercises that I will give you, you can be round, plump, wholesome, rested and attractive. Nature intended you to be—why should you not? The following are extracts from the weekly reports of my pupils:

"Just think, Miss Cocroft! I have gained 25 pounds."

"Before I took up your work, I could not eat anything without the greatest distress, and now I think I can digest ticks. I am so happy."

"Every exercise and movement has accomplished just what we wanted."

"My bust, neck and chest have filled out beautifully and I carry myself like another woman."

"You have done more for me than doctors have done in 20 years. My constipation is entirely relieved and my nerves are so rested."

"I have built up thousands of women why not you? You will be so much more attractive and so much better satisfied with yourself."

"I will cheerfully tell you about my work, and if I cannot help your particular case I will tell you so. My information and advice are entirely free."

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The book illustrates and describes over 185 styles that fastidious dressers of Paris and New York will wear this Spring. We send with the Style Book as many samples of material as you wish, selected from over 450 varieties of the prettiest, daintiest fabrics, especially designed for this season's wear.

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Spring Suits  
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New York Styles

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SEPARATE SKIRTS, \$3.50 to \$15

SILK COATS, \$9.75 to \$20

RAIN COATS, \$8.00 to \$20

JACKETS AND COATS, \$5.75 to \$15



Also a full line of the new "Pony" Walking Suits, Sailor Suits and demi-tailored Gowns

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We Send FREE to any part of the United States, our New Spring Book of New York Fashions, showing the latest styles and containing simple directions for taking measurements correctly; also a large assortment of Samples of the newest materials. Write for them today. You will receive them by return mail.

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I can reduce you and at the same time strengthen the stomach, heart and relieve you of such chronic ailments as rheumatism, constipation, weak nerves and such difficulties as depend upon good circulation, strong nerves, strong muscles, good blood, correct breathing.

You can be as good a figure as any woman of your acquaintance — no drugs, no medicine.

If I can reduce 7,000 others I can reduce you. Why not?

Write to me, I will cheerfully tell you all about my work and whether I can help you.

Send 10 cents for instructive booklet; with card for your dressing table, showing correct lines of a woman's figure in poise.

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NOTE—As President of the Physical Culture Extension work in America, Miss Cocroft needs no further introduction.



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BOSTON.



## Fifty Years in the Composing Room

BY THOMAS TODD

A few words from the oldest inhabitant may be in order; so I will step from my mummy case and appear among men once more. I remember with a great deal of pleasure good



MR. THOMAS TODD

old Deacon James, one of the founders of *The Congregationalist*, who was always genial and pleasant. If anything was likely to occur to disturb his serenity, he would turn to me and remark, "Thomas, did you ever see a mad deacon?" "No, Deacon James, I never did." "Better not! Better not!" So I never looked for a mad deacon after that. In later years I didn't have to look for them; I found them without looking. Deacon Fay was of a more nervous temperament and easily excited. He came dancing into the workroom one day, with this exclamation: "Thomas! they have pied a form of type at the pressroom. What shall we do?" I replied, "The only thing I know of is to go and pick it up." "Thomas, this is no time for levity." So I went meekly and plucked up the type. He was kind-hearted,

### FOOD AND STUDY

A College Man's Experience.

"All through my high school course and first year in college," writes an ambitious young man, "I struggled with my studies on a diet of greasy, pasty foods, being especially fond of cakes and fried things. My system got into a state of general disorder and it was difficult for me to apply myself to school work with any degree of satisfaction. I tried different medicines and food preparations but did not seem able to correct the difficulty."

"Then my attention was called to Grape-Nuts food and I sampled it. I had to do something, so I just buckled down to a rigid observance of the directions on the package, and in less than no time began to feel better. In a few weeks my strength was restored, my weight had increased, I had a clearer head and felt better in every particular. My work was simply sport to what it was formerly."

"My sister's health was badly run down and she became so nervous that she could not attend to her music. She went on Grape-Nuts and had the same remarkable experience that I had. Then my brother, Frank, who is in the post office department at Washington City and had been trying to do brain work on greasy foods, cakes and all that, joined the Grape-Nuts army. I showed him what it was and could do and from a broken-down condition he has developed into a hearty and efficient man."

"Besides these I could give account of numbers of my fellow students who have made visible improvement mentally and physically by the use of this food." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

but suffering continually from a pulmonary disease, he could not endure the trials of the business with that equanimity that Deacon James possessed.

When Messrs. Richardson and Greene bought into the paper, after the papers were signed, which was about noon of a publication day, off went Mr. Richardson's coat, and with the exclamation, "Well, Thomas, what shall I do now?" he announced himself as ready for work. He never ceased work till "he was not, for God took him." Mr. Greene is still with us, hale and hearty and enjoying a well-earned rest, after the hard toil of so many years.

I remember well Pres. William A. Stearns, with his kindly, pleasant smile. Professor Park, always pleasant, did not wait till his latter days to fire off his dry jokes, but "condescended to men of low estate." Dr. Kirk was also very agreeable. Rev. Increase N. Taxobox seemed to draw my heart out toward him as much as any one, because while talking with him you felt as though he was your elder brother. Prof. Thomas C. Upham of Bowdoin College, was a delightful old man, but he never seemed to rid himself of the pedagogic style, and I felt as though I had been put through my paces after an interview with him. Rev. Dr. J. P. Thompson, author of *The Land and the Book*, was urbane. So was good old Dr. Storrs, father of "our Richard," sweet and kindly, but O, the dignity which he had, which clothed him as a natural garment! Dr. A. L. Stone of Park Street Church, who was for a short time one of our editors, if he ever had any dignity, would lay it aside whenever he came into the office, and would create a genial atmosphere and provoke a smile, even when it hardly seemed possible for it to be evoked.

Dr. Edward Beecher seemed to be in dreamland when he came into the office, as though he was in the world, but not of it. I was credibly informed that he went into the house of a neighbor and asked for any stray keys they might have, as the folding door in his parlor was locked and they couldn't find the key. His neighbor let him have all the keys that they thought would fit the door; he took them, came back soon with the keys, saying upon examination he found that there was no lock on the door. He would sit in the office,



MR. J. S. WOODS  
For Twenty-two Years Foreman of the Composing Room

reading a paper, apparently not within a thousand miles of us in thought, and yet if any question of grammar or spelling came up in our proof reading, from behind his paper would come the needed word of correction—and then silence. He was inordinately fond of peanuts, and his pockets seemed never empty of them. The last time I saw his father, Lyman Beecher, he was standing in front of the *Herald* newspaper office, munching peanuts, and watching two newsboys fighting, as calm and serene as though he were in the pulpit. Mrs. Sarah K. Bolton was for a long time our office editor, and delightfully sunny she was. Miss Frances J. Dyer

Continued on page 341.

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ADVANCE SPRING STYLES \$1 to \$5

This is the most remarkable value ever offered in a shirt-waist, and it can be sold at this very low figure only because we contracted for our materials before the recent advance in prices. Order one of these waists, and if you do not find it equal to any garment at double the price, send it back and we will refund your money.

No. 112-NN. Made of white Persian Lawn with beautiful Swiss insertion and Val lace, uniquely applied at the center, and extending across the shoulders to form a quaint Pompadour yoke in front. Clusters of tucks are employed at each side, to produce a graceful fulness over the bust, and are also introduced in the back, where a box-plait is simulated at the center to conceal the closing. A lace frill gives a pretty finish to the tucked collar, which is also trimmed in lace to accord with the deep mitaine cuffs. We can supply long or short sleeves as desired. Price \$1.25, postage 15 cents. In ordering be sure to state bust measure, and whether long or short sleeves are desired. Remit by Money Order, Bank Draft, or Registered Mail; do not send stamps.

We refund your money if you are not satisfied. We have other styles in Lawn, Batiste, Silk and Lace, ranging in price from \$1.00 to \$6.00, illustrated in our new Shirt-Waist Catalogue—sent free on request. Write for it today.



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## Fifty Years in the Composing Room

[Continued from page 340.]

was always beaming; her face was a delight. Miss Ellen M. Stone, later the missionary, was with us for eleven years. We feel now not that she is the missionary, but that she is "our Ellen."

One of the pleasantest editors was Samuel Burnham; quiet, unobtrusive, but exceedingly able. I would go into the sanctum and say, "I want an editorial of such a length," giving the length. His pencil would poised in the air for a moment, and then he would commence writing. When he had finished the article, with hardly an erasure or change of word, the finished product would be found to be within two lines of the desired length.

The Congregationalist discovered Gail Hamilton and brought her out. She was a piquant, pleasing little schoolgirl when she first descended into our office, and all were on the qui vive to catch every bright word that she might utter, and there were many of them. She had one habit that I do not commend to other authors, that of interpolating nonsense into the midst of her articles, requiring, as it did, careful editorial watchfulness. For instance, notwithstanding all the care, in one of her serious articles appeared this sentence, enclosed in a parenthesis, "What do you think of that, you hard-hearted monster?" The proof reader must have been tired, the editor asleep, else it never would have passed their eyes; yet it did appear in the paper. Only a short time before she died, I had received an article from her for another publication, and I ventured to write upon the proof a sentence or two, reminding her of the earlier days. The response which she made when the proof was returned showed that she still had remembrance of the good old times, when in her young girlhood she was *en rapport* with our office.

Mr. Richardson endeavored to make *The Congregationalist* a newspaper, so he engaged Mr. S. N. Stockwell, one of the editors of the Boston Journal, to furnish us a summary of

### COFFEE vs. COLLEGE

#### Student Had to Give Up Coffee.

Some people are apparently immune to coffee poisoning—if you are not, Nature will tell you so in the ailments she sends as warnings. And when you get a warning, heed it or you get hurt, sure. A young college student writes from New York:

"I had been told frequently that coffee was injurious to me, and if I had not been told, the almost constant headaches with which I began to suffer after using it for several years, the state of lethargic mentality which gradually came upon me to hinder me in my studies, the general lassitude and indisposition to any sort of effort which possessed me, ought to have been sufficient warning. But I disregarded them till my physician told me a few months ago that I must give up coffee or quit college. I could hesitate no longer, and at once abandoned coffee.

"On the advice of a friend I began to drink Postum Food Coffee, and rejoice to tell you that with the drug of coffee removed and the healthful properties of Postum in its place I was soon relieved of all my ailments. The headaches and nervousness disappeared entirely, strength came back to me and my complexion which had been very, very bad, cleared up beautifully. Better than all, my mental faculties were toned up and became more vigorous than ever, and I now feel that no course of study would be too difficult for me." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

news each week. In fact, we were so newsy that one morning, when General McClellan had made one of his marvelous retreats, which he called "change of base," in the absence of the editors I took the responsibility of stopping the press to announce the fact.

## Some Problems in Religious Journalism

BY EDITH GAY

*Managing Editor of The Inconsequent Review*

One of the perennial problems before the religious press today, is the Office Boy. How to be a Christian and yet train an office boy—that is a question continually facing us. We have no grudge against any particular boy, we see them as a whole, trailing back of us in a disappearing line, like a railroad track. They merge into a type so that after a boy has been replaced he is forgotten as an individual, even his name slipping from us. But all his characteristics do continually flaunt themselves in our faces. Mere naughtiness and carelessness we could put up with cheerfully; but stupidity—that is something we cannot understand. The trouble to which the Office Boy puts himself to do things wrong takes most of his time. When he is not to be found we suppose him to be in seclusion planning how he can misunderstand his directions. But although looking at it in one light, his perverseness seems to indicate idiocy, viewing it in another direction, it calls for more brains to invariably upset other people's plans and misconstrue every request, than it does to do the right and obvious thing at once. And through it all we have to be Christians! O, that we belonged to a secular paper and had no traditions to uphold, so that we might throw mucilage-bottles and ink wells at the Office Boy, and say words! But such excesses are not for us. We must be patient and do our part toward training him in the right way and any special humility and meekness we may appear to possess can be traced back to the Office Boy.

But perhaps after all, he is no more of a trial than the Average Reader. Our wildest flight of poetry and fancy, our outbursts of genius, our spasms of truth-telling, all, all must be leveled down to "meet the needs of our Average Reader." The awful creature is a corporation, you cannot get hold of him. His name is Legion, and any personal appeal to him would be useless. If he would only be a little more lenient, a little more intelligent, a little more subtle and understanding and above all, encourage his own sense of humor, it would pay him in the long run for he would get a better paper. We make our paper in a measure according to the capabilities of our Average Reader. If the paper is dull, it is his fault.

When he writes admonishing us, as he feels it his duty to do, he signs himself "Constant Reader," but we recognize the *nom de plume*. He labors with us in brotherly love and refers us to Scripture (King James Version) to prove his position. And we would not have it otherwise. The religious press gets invaluable points from its Average Reader. If he is intent on improving us, so are we anxious to educate him. We stand or fall together.

Another topic for thoughtful consideration of the religious editor is how to please all the ministers in the denomination and yet keep his own self-respect.

Why don't you have more church news? Why don't you have less church news items and more devotional articles? Why don't you have more striking editorials on topics of the day? Why don't you have less rambling about over the Christian world and more news about Skedunk, Del.? Why don't you have more serial stories? Why don't you cut out the serials?

These are a few questions which come to

Continued on page 342.

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3 March 1906

### Some Problems in Religious Journalism

(Continued from page 341.)

us and cause us to furrow our brain. We can't answer them all. What are we in our editorial chairs for, if not to answer questions? It does take a little skill, however, and we never get time to sleep in our chairs.

Every day our judgment is put to its utmost to know how to meet the situation caused by the reception of the unsolicited manuscript. Although this is a means of grace to us, we would not discourage the inflow of badly written, much folded, much rolled and redundant manuscripts, for we do manage to pull out a few which are worth while. If the Average Reader complains of our selections from these manuscripts, let him step in some day and see if he can do any better. We read everything and gain some surprising information.

There is the manuscript almost good enough. There is the one good enough if we had more space, the one good enough, but not suitable and the one suitable, but not good enough. The people who write us the most sarcastic letters because we do not accept their articles would be the first to reject their own works if done by another. The author who thinks his own productions perfect and all who disagree with him lacking in literary acumen, is really a neat little problem all in himself for the conscientious editor to meditate over.

But the crowning terror of the editorial force is the Man with a Cause. He has nothing to do but to explain his mission. He is paid to do so and means to earn his money, but he does not remember that the editor is not paid to listen to him—quite the contrary. How ardent he is, how insistent, how religious! The patient editor tries not to let the flow of eloquence interrupt his own outline for an editorial just taking form in his brain. As calmly as may be he goes on with his mental work while the Man with the Cause rushes through his exploitation to end up with a demand that an article of 3,000 words be written by some prominent man whom he mentions,

on the subject. The editor wakes up at this expected consummation and murmurs something about a paragraph.

"Paragraph! on one of the foremost and burning questions of the day!" Fizz! Bing! Pop! And he begins all over. Poor man, it is hard for you to kick against the pricks, but you can never hope to confuse the editorial mind trained to see matters in the true perspective.

There is an eighth heaven not mentioned in Dante's circle, consisting of a place or state where we shall all be able to see the four sides of a thing, where people are not blind to every side but the one nearest them. We should all get some astonishing views of supposedly familiar objects and some people may get a more rational view of the tribulations of editors of religious newspapers.

### What Men Say

I care very little what Mr. Field did with his great fortune. We can do without benefactions; but we cannot do without the thing that Marshall Field stood for—business integrity. At the present moment in American history, it is a greater thing to be able to say of a man, "He made his money honestly," than it is to be able to say, "He gave it all away."—Rev. Willard G. Thorp.

The Catholic Church is at home in the American republic. She is here to stay, and while staying not to languish, but to live with a buoyant, healthy life. And, to my mind at least, it is no less certain that she is here, not to undermine, but to strengthen our political liberties; not to pervert, and thus control, but to sustain and purify our popular government.—Secretary of the Navy Bonaparte.

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## THE CONGREGATIONALIST AND CHRISTIAN WORLD

**A Subject for Prayer**

Jacob A. Riis tells a story on the men appointed members of the board of trustees of a children's institution which was started some years ago in New York State. The cause was a good one. There were twelve of them who accepted membership on the board, men of weight in the community—of such excellent reputation, in fact, that each member counted upon the integrity of his fellows so implicitly as to believe them attending the meetings from time to time, which his own press of affairs prevented. At the close of the first year they discovered that they were all in the same boat. None of them had attended the meetings and when they got together they found that the institution had pulled through the year by the barest margin and that they had been nominally responsible for conditions which had been repeatedly on the verge of calamity. Lack of money to establish a sewage system had led to typhoid conditions and by the barest escape an epidemic had been prevented. When the jeopardy of the year had been put before them in its entirety, the members were pretty well frightened. One of them, a leading New York divine, asserted that it was only due to the direct interposition of Providence that they had not been convicted of murder or worse, and all been in jail by the time of this meeting. "And that is where we ought to be," he said. "I think the best thing we can do is to pray." Which he did forthwith, and the members added some resounding amens.—*Frank Tucker, in Charities and the Commons.*

If you be indeed Christians, you will not be so much thinking, at any time, how you may be free from all sufferings and despisings, but rather how you may go strongly and cheerfully through them.—*Robert Leighton.*

**Risibles**

## WHAT'S IN A NAME

*She:* Is a telephone girl's occupation a profession or a business?

*He:* Neither; it's a calling.—*Chicago Daily News.*

## AN ALPHABETICAL MARVEL

Little Irma had been on an excursion to her father's down-town office and saw for the first time a typewriter in use.

"O, Mamma," she said on her return home, "don't you know, I saw the funniest sewing machine down to papa's office. It sewed A. B. C.'s!"—*Katherine E. Megee.*

## THE FORCE OF HABIT

Baron Dowse, the celebrated Irish judge, used to relate an incident that happened when he was holding an Assize Court at Cork. On the first day, when the jury came in, an officer of the court said, "Gentlemen av the jury, ye'll take yez accustomed places, if ye please." "And may I never laugh," said the Baron, "if they didn't all walk into the dock."—*The Pacific.*

## HE WAS FORGIVING

Georgie, aged five, had gone into the pantry against his mother's orders and picked the frosting from the cake. His mother spanked him. Georgie did not cry. He wasn't even angry. When it was over his mother dropped into a chair. Georgie stood looking out of the window. There was a deep silence for a couple of minutes. Then Georgie looked around at his mother and solemnly said:

"It's a nice day, ain't it, mudder?"—*The Pilgrim.*

## WHAT SUITED HIM

A Southerner was telling in Washington of an old colored man in his neighborhood who first joined the Episcopal church, then the

Methodist, and next the Baptist, where he remained. Questioned as to the reason for his church travels he responded: "Well, [suh, hit's dis way—De 'Piscopal is gemmen, suh, but I couldn't keep up wid de answerin' back in dey church. De Methodis' day] always holdin' inquiry meetin's, an' I don't like too much inquirin' into. But de Baptis', suh, dey jus' dip an' are done with hit. I's a Baptis', I is."—*Springfield Republican.*

## AND IT WAS SUDDEN, TOO

Dr. Blank had a colored maid who was very popular among her friends. One day some one called her up at the doctor's 'phone: "Is this Miss Lily White, what works at Dr. Blank's?"

"Yes, suh."

"Well, Miss White, I want to ask you a very important question, what I ain't had courage to ask you before. I want to ask you if you'll marry me."

"Marry you? Cose I'll marry you! What makes you think I wouldn't marry you? Who is dis gen'man, anyway?"—*New York Press.*

## HIS MANNER OF LIFE

The late Bill Nye replied as follows to a correspondent who inquired about his habits of work and life: "When the weather is such that I cannot exercise in the open air, I have a heavy pair of dumb-bells at my lodgings, which I use for holding the door open. I also belong to an athletic club and a pair of Indian clubs with red handles. I owe much of my robust health to this. I do most of my writing in a sitting posture or in an autograph album. When I am not engaged in thought I am employed in recovering from its effects. I am very genial and pleasant to be thrown amongst. I dress expensively, but not so as to attract attention. In the morning I wear morning dress, and in the evening I wear evening dress, and at night I wear night dress."—*Harper's Weekly.*

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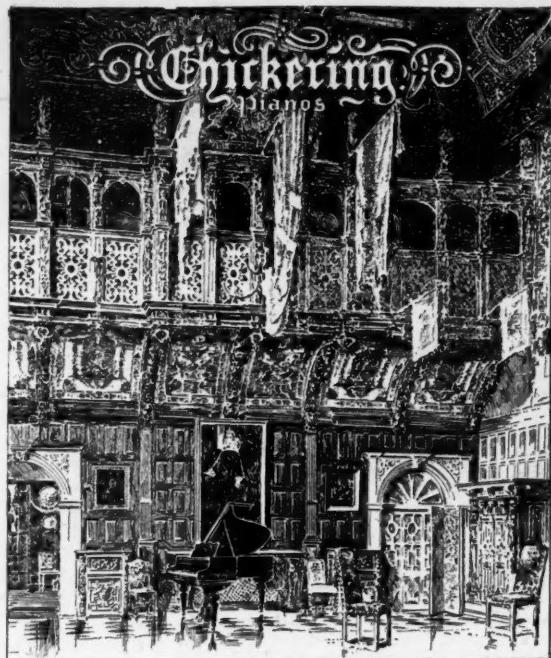
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